BUILDING LIFELONG RESILIENCE INTO THE LIVES OF EMERGING

CHRISTIAN LEADERS THROUGH SELF-AWARENESS AND REDEMPTIVE

RELATIONSHIPS

A THESIS-PROJECT

SUBMITTED TO THE FACULTY OF

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DOCTOR OF MINISTRY

BY

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To my husband Dave, my champion.

To my adult children Caitlin, Daniel, Nathan, and Emily

whom I deeply love.

We will not hide these truths from our children:

we will tell the next generation

about the glorious deeds of the Lord.

About his power and his mighty wonders.

For he issued his laws to Jacob:

He gave his instructions to Israel.

He commanded our ancestors

to teach them to their children.

So the next generation might know them

even children not yet born-

And they in turn will teach their own children.

So each generation should set its hope anew on God.

not forgetting his glorious miracles

and obeying his commandments.

—Psalm 78:4-7 (NLT)

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GLOSSARY

Absolute Truth: Absolute truth transcends culture, contexts, or individual opinions, and

stays the same throughout the passage of time. Absolute truth is created and

established by God and is consistent with the mind, will, character, glory, and

being of God.[1] Absolute truth is an ongoing activity that is integrated into a

person's whole being, including a person's intellectual, spiritual, emotional,

physical and behavioral life experience.

ACE: Adverse childhood experiences in the areas of abuse, neglect, and household

dysfunction.

ADD: Attention deficit disorder involves the inability to pay attention, and impulsivity.[2]

Affect Dysregulation: The inability to regulate or control one's emotions.

American Dream: A term that began with James Truslow Adams in 1931, describing

the ideal that every US citizen should have an equal opportunity to achieve

success and prosperity through hard work, determination, and initiative.[3]

Apologetics: The body of knowledge, study, and training to defend the absolute truth of

the Christian faith through facts and reason.[4]

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1. Adapted from John Macarthur, "What is Truth" August 4, 2009, http://www.gty.org/library/articles/A379/what-is-truth (accessed January 1, 2019).

2. Smitha Bhandari, "ADD vs. ADHD," WebMD, November 26, 2018, https://www.webmd.com/add-adhd/childhood-adhd/add-vs-adhd#1 (accessed January 1, 2019).

3. Dictionary.com, https://www.dictionary.com/browse/american-dream (accessed January 1, 2019), s.v. American Dream.

4. Jerry Root, "What Are Christian Apologetics, and How Do They Relate to the Gospel Anyways?" *Christianity Today*, June 14, 2018, https://www.christianitytoday.com /edstetzer /2018/june/what-are-christian-apologetics-and-how-do-they-relate-to-go.html (accessed January 1, 2019).

Biblical World View: Viewing the world and people through a personal faith and belief

    system rooted in the fundamentals of Christian theology.

Boomer Generation: The group of people who were born between 1944 and 1964 and

    were named for the massive increase of birth rates and as they came of age.

Bureaucratic Institution: A form of management that has a pyramidal command structure

    and is very organized with a high degree of formality in the way it operates.[5]

Censor: To examine, suppress or delete what is considered to be morally, politically, or

    otherwise controversial or objectionable.[6]

Centralized power: In the church this means the administrative and spiritual authority is

    dependent on a single person or small group at the top of the organization.

Character: The integrity or resilience of a person's being, including strength, stability,

    honesty, humility, and vulnerability.

Code-switching: A self-preserving mechanism whereby a person is selective in

    expressing their beliefs and opinions or changing their language and behavior to

    fit the social context.

Community: The God-ordained practice and function by which God's people physically

    represent God's presence and love through the group of Christians He has placed

    around them.[7]

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5. Ashley D. Manker, "Bureaucratic Institutions," Study.com, https://study.com/academy/lesson/bureaucratic-organizations-examples-lesson-quiz.html (accessed January 3, 2019).

6. Merriam Webster, https://www.merriam-webster.com/dictionary/censor (accessed January 2, 2019), s.v. censor.

7. Paul Tripp, "Why God Designed us to live in Community," *The Christian Post,* September 1, 2013, https://www.christianpost.com/news/why-god-designed-us-to-live-in-community.html (accessed January 2, 2019)

Competency: Building knowledge, skills, experience and the ability to apply them in the

    right situations, at the right time.

Continuum: A set of things on a scale, which have a particular characteristic to different

    degrees at opposite ends of the line.[8]

Cultural deficits: Dysfunctional belief systems that result from a society that has drifted

    away from God's truth and wisdom.

Cyber bullying: Using technology to intimidate, harass, slander, threaten or abuse

    someone physically, mentally, emotionally, or verbally.

Dark side: Hidden negative character traits that are damaging to oneself, and one's

    interpersonal relationships.

Defense Mechanism: Defense mechanisms are psychological strategies unconsciously

    used to protect a person from anxiety arising from unacceptable thoughts or

    feelings.[9]

Discipling: Teaching and modeling to others the truths and commands of Scripture and

    what it means to be a Christ follower.

Discrimination: The unjust or prejudicial treatment of different categories of people,

    especially on the grounds of race, age, or sex, recognition.[10]

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8. *The Collins English Dictionary*, https://www.collinsdictionary.com/us/ dictionary/english/continuum (accessed January 1, 2019), s.v. continuum.

9. S. A. McLeod, "Defense Mechanisms," Simply Psychology, May 5, 2017, https://www.simplypsychology.org/defense-mechanisms.html (accessed January 1, 2019).

10.Oxford Dictionaries.com, https://en.oxforddictionaries.com/definition/discrimination (accessed January 1, 2019), s.v. discrimination.

Diversity: The integration of those of different races and cultures in a group or

organization.[11]

Dones: People who are done with organized, institutionalized religion.

Drug Rehabilitation: The medical and psychotherapeutic treatment for dependency on

psychoactive substances such as alcohol, prescription drugs, or other drugs such

as marijuana, cocaine, heroin or amphetamines.[12]

Enculturation: The process by which an individual or group learns the beliefs, values and

behaviors of a culture and assimilates its practices and values into their own.[13]

Executive Functioning: A set of mental skills that are controlled in the frontal lobe of the

brain and help with managing time and paying attention. The two main categories

of executive function are organization and evaluation.[14]

FIRO-B: An assessment that is designed to measure behaviors that are rooted in

interpersonal need.

FOMO: The fear of missing out and increased feelings of isolation, exclusion, and

loneliness when a person views other people having fun on social media where

they have not been invited to be present at the event.

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11. Miriam Webster, https://www.merriam-webster.com/dictionary/diversity (accessed January 1, 2019), s.v. diversity.

12. Wikepedia, "Drug Rehabilitation," https://en.wikipedia.org/wiki/Drug_rehabilitation (accessed January 1, 2019).

13. Merriam Webster, https://www.merriam-webster.com/dictionary/enculturation (accessed January 2, 2019), s.v. enculturation.

14. Smitha Bhandari, "Executive Function," WebMD, May 1, 2017, https://www.webmd.com/add-adhd/guide/executive-function#1 (accessed January 1, 2019).

Functional Atheism: Believing in the existence of God, but ignoring His authority,

influence, presence and involvement in one's life.

Generation X: The group of people born between 1965 and 1979.

Generation Z: Primarily children of Generation X, born between 1995 and 2010.

Great Recession: American economic crisis that lasted from December 2007 to June 2009

leading to the most dramatic loss of employment since the Great Depression.[15]

Hierarchical: Arranging according to rank, power, or importance.

Hyperactivity: Having increased movement, impulsive actions, and a shorter attention

span, and being easily distracted.[16]

Impulsive behavior: Spur-of-the-moment decisions without thinking about the chance of

harm or long-term effects.[17]

Incarnation: Literally means "in the flesh," and refers to Jesus Christ who is God,

supernaturally born of the Virgin Mary, who became fully human and remained

fully God.

Individualism: A moral, political or social outlook that stresses human independence and

the importance of individual self-reliance and liberty.

Marijuana/Cannabis: The psychoactive dried resinous flower buds and leaves of the

female hemp or cannabis plant that contain high levels of *tetrahydrocannabinol*

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15. The State of Working America, EPA, "The Great Recession," http://stateofworkingamerica.org/great-recession/ (accessed January 2, 2019).

16. Neil K. Kaneshiro, David Zieve, Brenda Conaway et al., "Hyperactivity," 20 May, 2018, https://medlineplus.gov/ency/article/003256.htm (accessed January 1, 2019).

17. Bhandari, "ADD vs. ADHD."

(THC), in addition to over 400 different compounds, and are smoked, vaped, or ingested for their intoxicating effect.[18]

Millennials: The generation born between 1980 and 1994.

Moral Codes: Thoughts, behavior, actions, traits, and characteristics that are considered right or wrong and good or bad. A set of rules or guidelines that a person or group follows in order to live a just and good life.[19]

Narcissism: An inflamed sense of one's importance, need for attention and admiration, combined with a lack of thought or empathy for the feelings and importance of others.[20]

Nomiphobia: The fear of not being able to access one's mobile device or beyond the contact that a mobile phone provides.

Nones: People with no religious affiliation.

Personal Deficits: The result of negative interpersonal experiences with one's family of origin that cause a deficiency in one's character structure.

Pluralism: A blending of ideologies, faiths, and worldview based on one's preference.

Principles: The underlying truths and values that transcend situations and time and are a compass during difficulties in a leader's life.

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18. Merriam Webster, https://www.merriam-webster.com/dictionary/marijuana (accessed January 1, 2019), s.v. marijuana.

19. Yolanda Williams, "Moral Code: Definition and Examples," Study.com (n.d.), https://study.com/academy/lesson/moral-code-definition-examples.html (accessed January 2, 2019).

20. Mayo Clinic, "Narcissistic Personality Disorder," n.d., https://www.mayoclinic.org/diseases-conditions/narcissistic-personality-disorder/symptoms-causes/syc-20366662 (accessed January 2, 2019).

PTSD: Post traumatic stress disorder is caused by a traumatic event which results in a psychological condition with persistent symptoms of anxiety that hinder a person's ability to function.[21]

Redemptive Model: A process of growing in competency, principles, character, transformation, and redemptive quality in and through relational community.

Relational Evangelism: Building genuine relationships with non-Christians, in order to lead them to a relationship with Christ.

Relativism: The belief that there is no absolute truth, only the truths that a particular individual or culture happen to believe.

Resilience: The ability to adapt well in the face of adversity, trauma, tragedy, and stress such as family relationship problems, health problems, workplace and financial stress.[22]

Schizophrenia: A serious mental illness that interferes with a person's ability to think clearly, manage emotions, make decisions and relate to others.[23]

Self-awareness: Conscious knowledge of the existence and causes of prior sub-conscious troublesome thoughts and beliefs and character, which leads to troublesome behavior.

Sexting: Sending sexually provocative pictures and language through texting.

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21. Open Path Psychotherapy Collective, "Posttraumatic Stress Disorder," https://openpathcollective.org/topic/posttraumatic-stress-disorder/ (accessed January 2, 2019).

22. American Psychological Association, "The Road to Resilience," n.d., https://www.apa.org/helpcenter/road-resilience.aspx (accessed January 2, 2019).

23. National Alliance on Mental Illness, "Schizophrenia," https://www.nami.org/learn-more/mental-health-conditions/schizophrenia (accessed January 2, 2019).

Sexual fluidity: changing one's sexual identity or sexual preference based on how one

> feels in the moment.

Snapchat: An online social media application that quickly enables one to share pictures,

> stories and news with friends.

THC: Also called tetrahydrocannabinol, THC is the compound in cannabis that is

> psychoactive and causes intoxication by mimicking anandamide (produced in the
>
> brain), altering the function in communication. Instead of normal brain
>
> communication via neurons, the THC compound attaches to the neurons and
>
> changes the process.[24]

TKI: Thomas-Kilmann Conflict Mode Instrument assesses how people respond and react

> to conflict by measuring five conflict-handling modes.

Transformation: A process that grows from the foundations of competence and character

> and focuses on deep heart change.

Transgender: When a person believes their assigned sex at birth based on biology,

> chromosomes, anatomy and hormones is not true to the gender they identify
>
> with.[25]

Trigger warnings: Originally developed to discourage people from using certain words or

> phrases that might trigger emotional flash-backs in trauma victims, the concept
>
> evolved into social pressure to silence any communication that might be offensive
>
> to someone with an opposing view.

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24. Anne Sraders, "What is THC? Experts Weigh in on Benefits and Effects," updated July 31,2018, https://www.thestreet.com/lifestyle/what-is-thc-14655181 (accessed January 1, 2019).

25. Lisa Fields, "What It Means to Be Transgender," WebMD, 2015, https://www.webmd.com/sex/features/transgender-what-it-means#1 (accessed January 2, 2019).

Trauma/Traumatic event: A one-time event or ongoing distressing or disturbing

   experience.

Unconditional Positive Regard: Acceptance and support of a person regardless of what

   the person says or does, or regardless of you agree or not.

Vulnerability: Being willing to trust others enough and face uncertainty, risk and

   emotional exposure to one's true emotions, negative traits, and hidden behaviors

   in order to experience being known, loved and accepted despite one's weaknesses.

Whisper: An online social media application that enables people to share real and open

   thoughts anomalously through text, video and pictures with people around the

   world that share your interests.

Withdrawal: The body's negative reaction to stopping the ongoing ingestion of addictive

   drugs and alcohol.

Workaholic: A person who becomes obsessive with the time and energy they put into

   their work.

World View: The overall perspective from which one sees and interprets the world. A

   collection of beliefs about life and the universe held by an individual or a group.

Zoom: An online video conferencing application used for meetings.

ABSTRACT

This thesis-project is intended to encourage redemptive leaders to engage in a relational process of leadership development with Generation Z, our youngest generation of emerging leaders, born between 1995 and 2010. Generation Z will be leading the future church, and redemptive leaders need to be aware how to foster their development in a way that promotes awareness of their unique cultural context and their life history of experiences, so that they will be able to build long-term resilience in life and in ministry. In order to develop these emerging leaders, we must focus not only on their competence for ministry but must also create awareness of the factors that will greatly influence how they lead. This process calls for redemptive leaders who will engage the next generation in relational conversations that go beyond best practices, methods and skills, and addresses all aspects of a person. These aspects include body, mind, spirit, and emotions, which are formed in the context of environment and culture and have both positive and negative effects on the whole person.

CHAPTER 1

THESIS TOPIC AND RESEARCH QUESTIONS

Introduction

The following thesis explores the idea that those newly emerging into leadership in the community and in the church need to develop into resilient redemptive leaders, and that in order to do so, they must begin their journey with spiritual, emotional, and cultural awareness. The purpose of this thesis-project is to research the level of self-awareness of the youngest generation now emerging into young adulthood, Generation Z. Although it is too soon for precise foreknowledge, some will enter into their professions and their ministries bringing with them deficits inherited from their culture, and personal character weaknesses from their families of origin.

When redemptive leaders embody the five stages of the "redemptive model" (i.e., competency, principles, character, transformation, and redemptiveness), they are able to use these strengths to focus on the needs of this emerging generation during leadership preparation, in order build self-awareness in them and to facilitate transformational inward work. I identify the deficits that the culture creates in the lives of these emerging leaders as well as the shortcomings from their families of origin and demonstrate why there is a profound need for Generation Z to become aware of these deficiencies as part of their pathway to healthy redemptive leadership of the future church.

In this process I will seek to answer the following questions:

1. How might we describe a redemptive organizational leader?

2.   What common cultural and interpersonal shortcomings might hinder the process

        of today's young adults becoming redemptive leaders?

3.   Can we increase self-awareness in young adults through assessment and relational

        conversations in order to help influence and encourage them to move toward a

        redemptive leadership pathway?

4.   How might current redemptive leaders become relationally engaged in the lives of

        future leaders in such a manner that culminates in resilience, longevity, and

        transformation?

These questions form the basis for the following hypothesis: *A relational process of fostering spiritual, emotional, and cultural awareness in the lives of emerging leaders will enhance the likelihood of developing resilient, life-long, spiritually and emotionally healthy leaders.*

Background and Rationale

As time marches on, each generation takes its cultural deficits into the church. Usually these cultural trends flow against the tide of the Christian church and work to destroy the foundations of family and church. Likewise, all persons entering into ministry carry personal shortcomings from their own families of origin, which can in turn hinder how they approach ministry and interpersonal relationships.

Those called into ministry are both leaders and followers, who expect that those they serve with will lead and follow with integrity, security, vulnerability, and an identity fully planted in Christ. Yet often this is not the case, because so many leaders are products of their culture and their family upbringing. Many are unknowingly leading out of their own enculturation because that is what they have always known. Even when

people are unaware of the good and bad aspects of a culture, these influences infiltrate minds, institutions, and affect the way people behave. Culture also affects the church, because Christian leaders are also a product of their culture to a certain extent.

In order for the church and its leaders to maintain the integrity of the inspired Word of God, today's redemptive leaders need to be aware of what is trending in the culture, assess how this lines up with God's intention for His people, and bring others into this awareness. This might feel similar to swimming against a raging river while trying to stay above the water versus floating peacefully down a lazy river on an inner tube. It can be discouraging and exhausting for those who go it alone. Guarding our minds is hard because deception is everywhere, including in our own heart. When we keep hearing and seeing things in a culture over and over, if we are not careful, those things start to seem true and we can become disconnected from Scripture. The culture screams louder than the Spirit's whisper and brainwashing and groupthink can carry us farther down the river of culture than we ever thought we would go. Yet, as recorded in Matthew 26:41, Jesus directly told His disciples to "watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."[1] The reason for this is that without awareness and diligence our hearts are "deceitful and desperately sick" (Jer 17:9). This is why Proverbs 4:23 states: "Keep your heart with all vigilance, for from it flow the springs of life."

The negative aspects of a culture are a constant bombardment, and these are often compounded by deep personal wounds, which can lead to a damaged character structure

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1. All Scripture quotations are from the English Standard Version (ESV) unless otherwise stated.

and interpersonal dysfunction.[2] Where there has not been a healthy, loving, grace-filled connection with parents, a leader can be damaged and insecure and even at a young age will learn to make all sorts of alliances to provide what they have missed and to protect themselves.

Many have had parents who were parenting out of their own pain. Such parents may have been critical toward their children, and failed to highlight the good things, with the result that the child is not able to internalize both the good and the bad aspects of themselves or others. This can make a person sensitive even to constructive criticism, because of a sense of always having to be on the defensive in order to appear perfect. Such a leader can also apply the need for perfection to those around, and be unable to accept mistakes or imperfections in other people. This behavior in turn causes others to hide from that leader and avoid showing him/her who they really are, because they know they will not be accepted. Ministry under such a leader becomes a matter of performance, and producing results from their own power, rather than influencing by the power of the Spirit. Vulnerability is lost and pretenses rise, and no one is really safe opening up to others. The organizational culture becomes "shame" and "fear" based. This dysfunction causes transformation in the church to come to a halt, because leaders are not modeling how transformation happens. Everyone is modeling the leader and showing up to church and behaving according to the code of appearing perfect, even though they are all dying inside.

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2. John Townsend, "Competence and Character in Leadership," April 2015, https://www.cloudtownsend.com/competence-and-character-in-leadership-dr-john-townsend (accessed November 18, 2018).

There are leaders who make the organization all about them. The organization works to keep the pastor's ego content. Genuine pastoring is too much of a sacrifice for anyone with narcissistic tendencies or for those who are hungry for power, unless they are unaware of those tendencies. One does not have to search very far to hear yet another story of a leader who has fallen morally, or of a person who has experienced grievous trials serving under a leader who is not healthy while at the same time desperately trying to maintain an image.

Many leaders begin ministry with a mix of ambitions that are both pure and impure. Some might enter ministry in order to compensate for their personal deficits. They are not aware of what is at the root of their need to perform and succeed, or of the fear that drives their need to control. Under this type of leader, the development and equipping of others does not happen because of the leader's own pride. Numbers and productivity might be at an all-time high, but both the leaders and those serving with them become burned out and disillusioned. This driven-ness creates a culture of performance where numbers become the measure of success. Although no one will ever be perfect in leadership this side of heaven, it is important to be aware of one's emotional health and the role it plays in leadership.

Those that follow in such an environment often strive to push through the hurt brought about by unhealthy organizational leaders and may stay in ministry or change their ministry assignment, even though there is a lingering pain that then translates into their new setting. They can lose their passion and motivation and may even question their calling. Others may even leave the ministry and feel crushed by ways Christian leaders have treated them. Some stop attending church for a short time, and others indefinitely.

The negative bombardment from culture and the shortcomings inherited from the environments people grow up in create the perfect recipe for disaster, if they are left to their own devices. Needless to say, much of the trouble caused in churches is due to the unhealthy spiritual and emotional state of leaders coming into ministry and the unhealthy models of organizational leadership that result. This is true of any leader from any generation, but especially as each generation emerges, and specifically our newest generation, Generation Z.

There must be a better method of preparing and equipping young leaders that addresses the whole person, making them more aware of those shortcomings in their lives that might cause harm both to their ministries and their families in the future. Awareness by itself is not a fix, but it is a realization of the need for healing and change, and can initiate a process of searching underneath the surface, one day at a time. Awareness affords the opportunity for a person to open up and be vulnerable with someone safe, in order to expose what is not healthy within.

A wise redemptive leader will know that this journey of navigating the cultural traps and the interpersonal obstacles cannot be taken alone. Therefore, seasoned redemptive leaders need to be alert to these deficiencies and model relational health as they help bring awareness to those they mentor, coach, and counsel in ministry. As the next generations of leaders are equipped, they need assistance in beginning an intentional lifelong process, not only of building competency and principles in the skills and truths of leadership, but also of developing their character into a transformational state of "being" versus "doing."

It is the eve of Generation Z coming into adulthood and shortly into leadership positions. Pondering about the type of leadership that will arise in the church in the next ten to twenty years raises concerns about the issues being brought into the church by our youngest generation. As a result of the research for this thesis I seek to analyze and understand more about the specific issues that many young adults are bringing from their families of origin and our current culture, and how these affect both how they experience the church and how they will lead as they enter into ministry.

First, I take a brief look at past events that may have influenced contemporary culture and how that culture is currently changing more quickly than ever before in history. I also look at the top negative trends in these latest generations and how these trends will influence them as leaders in adulthood. I explore how technology and media have changed people's relationships and possibly contributed to the need for greater community. I also look at the effect of the family of origin on the developing leader and how breakdown of the family, namely divorce, hinders people's abilities to relate in healthy ways. Further, I explore the way childhood trauma can affect adult relationships and a leader's emotional and mental state of mind.

Both the culture and the families of origin of Generation Z have caused deficiencies and deposits that have now passed into the lives of future organizational leaders. Hidden under the radar of awareness are beliefs, character issues, and personality problems that can wreak havoc in ministry relationships if not dealt with. This situation leads to the important need for better relationships and trust between the church's pastors and leaders and qualified Christian mental health practitioners in the interests of forming a more holistic understanding of the Christian leader.

As time goes on, the negative aspects of culture continue to infiltrate the church. Redemptive leaders need to be ready to respond in a relational, yet countercultural manner. They should not be critical of the young leaders coming into ministry, but must come alongside to bring truth, wisdom, awareness, and healing to the deficits.

From such early awareness and relational intervention, I hope to see a more balanced approach to equipping young leaders through redemptive relationships and in their seminary education. The result of this approach would be that competency and principles, that is, their tasks, accomplishments, and external actions, will flow out of a healthier internal being, one that brings purpose and meaning.[3]

This raises the importance of the multiplication of redemptive leadership. Skill building is much easier than character building and transformation. We disciple who we are as leaders into those we are equipping. In the words of Robert Clinton, "Effective spiritual ministry flows out of being, and God is concerned with our being, and enduring fruitfulness flows out of being."[4] This type of process requires older redemptive leaders to build into emerging leaders the willingness to embrace vulnerability, authenticity, and humility, and to share the crucible pain of their lives and grow in wisdom because of their stories. The aim is not to compete with this new generation, but to collaborate and integrate with them. It is not about telling them what we know, but rather is about showing them how much we care as we relate to them with unconditional positive regard. From the sharing of key points in both leaders' lives, God's Spirit gets permission to

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3. Rod Cooper, "Redemptive Leadership," Power Point presentation, Redemptive Leadership Cohort 1, Charlotte, NC, May 1, 2015.

4. Robert Clinton, *The Making of a Leader* (Colorado Springs, CO: Nav Press, 2006), 54.

interject His power and take them deep into the inward journey. It is not a powering up of one's own strength, but a surrendering from both parties. Contemporary redemptive leaders need to reach a point where they can bring awareness to emerging leaders and be healthy examples of a life-long journey of relational redemptive leadership.

With regard to cultural research and study, the majority of my information comes from the Barna Group,[5] and the Impact 360 Institute.[6] These two organizations have undertaken extensive research and taken numerous initiatives to understand and equip Generation Z. A vast amount of information on the topic of cultural influences and how these affect resilience in Christian leaders can be found in two recent books, *The State of Pastors,*[7] and *Gen Z.*[8] The information is current and research-based, and details the attitudes and behaviors of the youngest up-and-coming leaders in the nation. These works also summarize events in history that have influenced our current generations. This is helpful in understanding the cause and effect principles on the young minds of today. Another author with a wealth of knowledge on this topic is James Emery White, and his book, *Meet Gen Z.*[9]

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5. Barna Group, "Knowledge to Navigate a Changing World," Barna Group, https://www.barna.com/ (accessed September 2, 2018).

6. Impact 360 Institute, "Cultivating Leaders Who Follow Jesus," Impact 360 Institute, https://www.impact360institute.org/ (accessed November 11, 2018).

7. Barna Group, *The State of Pastors: How Today's Faith Leaders Are Navigating Life and Leadership in an Age of Complexity* (Ventura, CA: Barna Group, 2016).

8. Barna Group, *Gen Z: The Culture, Beliefs and Motivations Shaping the Next Generation* (Ventura, CA: Barna Group, 2018).

9. James Emery White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World* (Grand Rapids, MI: Baker Books, 2017).

In the area of emotional health, I review works from authors such as Larry Crabb, John Townsend, Henry Cloud, and Pete Scazzero, all of which confirm the need for deeper relationships for growth and health. In addition, I will review a number of peer-reviewed research-based articles that further confirm the cultural issues affecting Generation Z.

Chapter 2 explains the redemptive leadership model and examines the biblical and theological foundation for redemptive leadership. I look at the life of Moses and how God practiced redemptive leadership in his life, and also how God worked through Moses' father-in-law, Jethro, as a conduit for redemptive transformation. Additionally, in chapter 2 I investigate the most perfect redemptive leader, Jesus. A study of the characteristics of His incarnation, death and resurrection, reveals how through the power of the Spirit Christians can mirror His perfect example of redemptive leadership and transformation.

Chapter 3 is a review of current literature and research into Generation Z through which it is possible to present an understanding of all the unique characteristics, both positive and negative in this generation, and what current leaders have to say about it. Chapter 4 outlines the methodology for this present research, while chapter 5 presents the results and offers suggestions for future investigations.

Conclusion

The most important background to this thesis-project was my own history of experiences in church ministry and the way I witnessed the pain caused by those unwilling to become self-aware and face what lay deeper within themselves. The thesis-project also arises from my own discovery of how unaware I was in my early ministry, and how through relationships with many mature leaders along the way, I was able to

gain new awareness and receive the help and encouragement needed for transformation. My hope for the future church is that Christ will use those of us who are committed to practicing redemptive leadership to help many emerging leaders experience transformation. In the following chapter, I look at the biblical foundations for redemptive leadership through the life of Moses in the Old Testament and in the life of Jesus recorded in the New Testament. A look at the life of Moses will show us how God redeemed this imperfect leader to redeem the children of Israel, and through his relationship with his father-in-law Jethro, God caused redemptive growth in both of them. Looking at the life of Jesus, our ultimate redeemer, will describe how Jesus invites us into the redemptive process of the Incarnation, Death, and Resurrection.

CHAPTER 2

BIBLICAL-THEOLOGICAL FOUNDATIONS

God's theme of redemption runs through the entire biblical narrative. From Genesis to Revelation, everything points to the cross of Christ, the ultimate redeemer. Beginning in Genesis, God intervenes by creating the heavens and the earth and creating humankind in His own image (Gen 1:1, 27). God's desire is to create human beings to be like Him in many ways, so that they might have unhindered intimacy with Him. However, Adam and Eve rebel and because God has designed Adam to represent all humankind, his sin is catastrophic for all (Gen 3:1-7). Romans 5:18 states: "One trespass led to condemnation for all men." Through sin, all died spiritually, fellowship with God was broken, the entire world was cursed, and humanity became slave to sin (Rom 3:1-20 Eph 2:1, Gen 3:17-19). Yet God had it in His heart to redeem humanity, and set in motion a plan to purchase, free, and recreate a people for His own kingdom purposes.

Redemption Defined

There are three Hebrew root words used most often for the concept of redemption. The first is the verb *gaal,* which is defined as "to redeem or act as a kinsman-redeemer, to avenge, revenge, ransom and to do the part of a kinsman."[1] In the Old Testament, a brother would marry his brother's widow to beget a child for him, to redeem someone from slavery, or to redeem land. There are three places this verb can be found in Exodus, but the one I focus on is where God is speaking to Moses in Exodus 6:6-8:

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1. *Old Testament Hebrew Lexicon - New American Standard,* Bible Study Tools, http://www.biblestudytools.com/lexicons/hebrew/nas/gaal.html.(accessed August 22, 2018), s.v. *Ga'al.*

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Say, therefore, to the sons of Israel, "I am the LORD" and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians. I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD.

Then, in Exodus 15:13: "In Your loving kindness You have led the people whom You have redeemed; In Your strength You have guided them to Your holy habitation."

The second word for redemption is the root Hebrew verb *pada*, which means to ransom, redeem, rescue, or deliver.[2] One passage this word is found in is Exodus 13:15:

It came about, when Pharaoh was stubborn about letting us go, that the LORD killed every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore, I sacrifice to the LORD the males, the first offspring of every womb, but every firstborn of my sons I redeem.

This passage presents a vivid meaning of redemption, as it is from the context of the Passover night when God was ending to the Israelites' slavery in Egypt and initiating the start of a free life with Him. In a prior verse, Exodus 13:3, Moses has instructed the people not to put leaven in their bread, because God does not want them to look back and remember Egypt, but instead to remember how God is to bring them out and deliver them.[3] There is a connection between Israel as God's first born in Exodus 4:22, God striking Egypt's firstborn, and God's request that the firstborn of Israel's families and flocks be consecrated to Him. This consecration gives God's people a reminder of God's

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2. *Old Testament Hebrew Lexicon - New American Standard*, s.v. *pada*

3. John I. Durham, *Exodus,* vol. 3 of *Word Biblical Commentary* (Dallas: Word Incorporated, 1998), 177–178.

desire that Israel be totally committed to Him as their redeemer by giving Him all their first born, just as God will also ultimately do in the future, by giving His own first-born son as a redemptive act.[4]

The third Hebrew root word for redemption is *kaphar,* which is also a verb, and which means to cover, purge, make atonement, make reconciliation, or cover over with pitch.[5] *Kaphar* is used in Exodus 29:36-37 to refer to the Old Testament sacrifice for sin,

> Each day you shall offer a bull as a sin offering for atonement, and you shall purify the altar when you make atonement for it, and you shall anoint it to consecrate it. For seven days you shall make atonement for the altar and consecrate it; then the altar shall be most holy, and whatever touches the altar shall be holy.

This passage again refers to consecration, this time for consecration of the service of priests and of the altar, where for seven days a bull was offered each day as atonement for sin. This word occurs again when Moses models God's redemption in Exodus 32:30: "On the next day Moses said to the people, 'you yourselves have committed a great sin; and now I am going up to the LORD, perhaps I can make atonement for your sin'."

The Hebrew verb *pada* relates to the legal substitution that is required for a person or animal to be delivered. It is also used in relation to the firstborn male of humans, and of animals belonging to the LORD, which are to be offered to the LORD. The firstborn of clean animals are to be sacrificed and those of unclean animals are to be redeemed (Exod 13:13; 34:20). Also, the first-born son of every human couple is also be redeemed, by

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4. Iain D. Campbell, *Opening up Exodus*, Opening Up Commentary Series (Leominster, UK: Day One Publications, 2006).

5. *Old Testament Hebrew Lexicon - New American Standard,* s.v. *Ga'al.*

either an animal substitution, or by paying a price of five shekels of silver when they are a month old (Num 18:16).[6]

Redemptive leaders mirror God, by taking on not identical, but similar roles. They bring others into a relationship for the purpose of God working through them in order to help redeem emerging leaders from enslavement to the negative effects of their cultural and personal backgrounds. Redemptive leaders pay the price of dying to self and giving of themselves for the sake of others.

Redemptive Journey of Moses

An illustration of how God redeems leaders and transforms them in the Old Testament is found in the story of God intervening and working redemptively in the life of Moses. Moses is then used redemptively in the lives of the Israelites and later in the life of Joshua as he hands over leadership of the nation.

In the Old Testament, and especially in the book of Exodus, the word redemption is usually in the context of social, legal, and religious customs, especially in the book of Exodus. The word redemption is a type of language used in the marketplace for buying and selling slaves. In God's eyes, human beings are slaves and God's desire is to set humanity free. This notion gives way to the idea of freeing someone from a bond, setting them free from captivity or slavery, or buying back that which is lost or sold. An exchange happens that involves giving something that is in one's possession for the thing that is possessed by the other.[7] Specifically, in the Old Testament, the word redemption

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6. *Old Testament Hebrew Lexicon - New American Standard*, s.v. *Ga'al.*

7. Campbell, *Opening Up Exodus*, np.

refers to deliverance from bondage based on the payment of a price by the redeemer.[8]

Perhaps one of the best examples of God's redemptive activity in the Old Testament is the deliverance of Israel from Egyptian bondage, through the leader He has redeemed, Moses.

Before God uses him as a redemptive leader for the people of Israel, Moses is in need of some redemption himself. His birth and early childhood must come with some associated trauma. It is three hundred years since the death of Joseph and the people of Israel are still in Egypt and growing in numbers and strength. Unfortunately, the new Pharaoh does not know of Joseph and all the good he has done and has become fearful of the Israelites' power and made them into slaves (Exodus 1). Not only does he make them slaves, he wants to control their population and so he instructs the midwives of the Hebrews to kill any male babies. However, God's desire is always to protect the nation of Israel, so He intervenes through the midwives, who fear Him, and who do not obey the Pharaoh (Exod 1: 17-21). Pharaoh then commands that every son born to the Hebrews be cast into the Nile. Yet God still has a plan for Moses, the son of Amram, who is a Levite and Jochedeb, his mother, who is also from the line of Levi. Moses also has an older sister, Mariam and a brother, Aaron (Num 26:59). God uses Moses' mother in a redemptive way when she puts Moses in a basket and actually gives him to the enemy. As the story goes, Pharaoh's daughter finds Moses and wants to keep him as her own son, and Moses' mother nurses him until he is weaned. God uses Moses' enemies to protect him and even brings him into Pharaoh's family where he becomes a prince of Egypt (Exod 2:10). There is not much information in Scripture about Moses' childhood, but it is

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8. Durham, *Exodus,* 177-178.

this writer's opinion that he does not fit in well because of the fact that he is adopted, he is of an ethnic minority, and he is living as a prince, when others think he should be a slave.[9] One can only imagine what teasing, bullying, and ill-treatment he may have received.

One hint that he may have had an anger problem is given when he is forty years old and kills an Egyptian who is beating an Israelite slave (Acts 7:23, Exod 2:11-15). He is a prince, so he could have dealt with the situation in a regal way, but this strong reaction, with Moses angry enough to commit murder, reveals the possibility that Moses has some character deficits that may have arisen from his treatment as a child growing up in Pharaoh's household.

The story unfolds with Moses fleeing to Midian, where he meets the priest of Midian, marries one of his daughters, Zipporah, has two sons by her, and then lives for forty years working as a shepherd (Acts 7:29-30, Exod 3:1). Then, when Moses is eighty years old, God hears the cries of His people in Egypt and chooses Moses, the angry ex-murderer, to be the hands and feet of His redemptive plan (Exod 4:20, 7:7). Scripture does not say what happens to change Moses' character in those forty years as a shepherd, or what he learns from his time with this father-in-law, the priest. What we do learn is that God works in those forty years to transform him, for God uses people with a past and He uses that past to minister to and redeem others.

Moses is not a perfect leader; he feels incompetent and is in fact a reluctant leader. Moses argues with God many times, saying that he does not have what it takes to speak to Pharaoh and tell him to let his people go, even when God appears to him in the

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9. Durham, *Exodus,* 19.

burning bush and turns his staff into a snake. Rather than see this as the power of God,

Moses runs away in fear (Exod 4:1-3). Moses' competence and confidence as a public

speaker is not yet developed, so he asks God to send someone else (Exod 4:13). This

reluctance reveals that being a redemptive leader is a walk of faith. No-one ever feels

fully competent nor do those that they endeavor to lead. Even though God is angry with

Moses for not being obedient, He gives him a team by sending Moses' brother and sister

to help with those qualities in which he is deficient (Exod 4:14-17).

Moses has been with Jethro, his father-in-law, for forty years, and returns to ask

for his blessing to leave. Exodus 4:18 states, "Moses went back to Jethro his father-in-law

and says to him, 'Please let me go back to my brothers in Egypt to see whether they are

still alive'." Jethro says to Moses, "Go in peace." There is not much in Scripture about

Jethro, but from this short interchange it seems likely the two have a close mentoring

relationship and that God has used Jethro as a highly relational redemptive leader to help

prepare Moses for what lies ahead. Later, there are more hints of this close relationship

after Moses has delivered the Israelites from Egypt and receives a visit from Jethro:

> So Moses went out to meet his father-in-law. Moses bowed down before him and
> kissed him. The two men asked about each other's health. Then they went into
> Moses' tent to talk more. Moses told Jethro everything the LORD had done for the
> Israelites. He told what the Lord did to Pharaoh and the people of Egypt. He told
> about all the problems they had along the way. And he told his father-in-law how
> the LORD saved the Israelites every time there was trouble. Jethro was happy
> when he heard all the good things the LORD had done for Israel. He was glad that
> the Lord had freed the Israelites from the Egyptians. He said, "Praise the LORD!
> He freed you from the power of Egypt. He saved you from Pharaoh. Now I know
> the LORD is greater than all the gods. They thought they were in control, but look
> what God did!" Jethro got some sacrifices and offerings to honor God. Then
> Aaron and all the elders of Israel came to eat with Moses' father-in-law Jethro.
> They all ate together there with God (Exod 18: 7-12).

A highly relational redemptive leadership heart is here revealed in Jethro. Moses goes out to greet him and honors him. They catch up like old friends and tell each other everything that God has done and Jethro is full of joy for his mentee. They give praise to God and fellowship with each other. This is a wonderful picture of how relational redemptive leadership ought to be. Much can be learned from this short passage of Scripture about how even through one visit people can help each other grow in transformative ways. Later Jethro helps Moses grow in competence by helping him reproduce his leadership for the purpose of judging the people's arguments. Jethro is wise and has character, for he advises Moses to choose men who can be trusted, who respect God, and who will not be bribed. He helps Moses with a strategic model that will free Moses up to deal only with the most important decisions. New leaders need help with burn-out and Moses learns this through Jethro's leadership (Exod 18:13-27). Jethro's actions helped improve the probability of Moses's resilience not only in this event but also by what is not written about the many years they spent together before Moses was even in leadership.

Throughout all of Moses' leadership—the exit from Egypt, the parting of the Red Sea, the wandering in the desert and the arrival at the Promised Land—we see God's redemptive leadership changing him from a young, unconfident, unwilling leader to the man God uses to fulfill his purpose of preserving the nation of Israel. God works through Jethro in ways that we will never know by just being present. God is working through Moses even up to the point of his death, and even though Moses does not personally get to enter the Promised Land, his mentee does, because of God's timing and purpose. Moses gets the better situation and enters the ultimate Promised Land.

Jesus the Ultimate Redemptive Leader

Finally, in the New Testament, Christ's ultimate redemptive leadership is revealed through His incarnation, death, and resurrection. Christian leaders are to echo Christ's example of redemptive leadership when he equips them to lead.

In what follows, I look at the New Testament biblical word for redemption and explore how it relates to redemptive leadership today: i.e., to take on the heart of God for the world and to redeem His future church leaders. God is the ultimate redeemer and yet after He redeems human beings, He invites them to be a part of His redemptive ministry of making things right and just, and of mirroring how He redeemed humankind through His incarnation, death, and resurrection.

The Incarnation, Crucifixion and Resurrection of Christ

The Incarnation, Crucifixion, and Resurrection provide powerful metaphors for the cost of discipleship, and for servant leadership in the Kingdom. It is ironic that while Satan's desire is to cause death and destruction to God's people, God uses that death, through the death of His own son, to save humanity. Philippians 2:5-11 reflects Christ's willingness to humble Himself, and in a sense to die to His own glory as God, in order to redeem humankind through His own physical death as a man.

> Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. An being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.
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> For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich. (2 Cor 8:9)

Jesus emptied Himself and came in the form or likeness of man. He not only emptied Himself, of his previous form of God, but also submitted to humiliation, obedience, and became God's servant. This is the way that he chooses to identify with us and truly represent humanity (Phil 2:7-8, Heb 2:17).[10] He is born into a poor family, a small town, and is not particularly good looking. Isaiah 53:1-3 states:

> He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.

During Jesus' ministry He is sometimes homeless and yet is continuously serving others and keeping His purpose and plan in right priorities. He is so sure of His identity and purpose that He keeps His true identity a secret until the right time and right purpose. Jesus did not want to be proclaimed publically as the Messiah until a later time because it might have been misunderstood as a political and military claim. The Jews were subjected to the Romans and longed to be delivered; therefore they would have missed what Jesus was teaching them.[11] He does not need to use it as a way to boost His ego or to manipulate or impress others. He also meets with much persecution and rejection, at times from His own people (Luke 4:28-29). Jesus's friends, such as Judas, betray Him, and Peter denies Him. Including His dealings with the temptations of Satan, His life in the incarnation is one of rejection, loneliness, persecution, suffering, poverty and finally death. Yet before He goes to the cross, He washes the disciples' feet (John 13:1-17).

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10. Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 2 (Oak Harbor, WA: Logos Research Systems, 1997), 363.

11. Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 487.

Jesus's example teaches that He goes out of His way to identify with humanity in His incarnation in order to ultimately redeem us, and so too redemptive leaders must go out of their way and give their lives sacrificially to those who need redemption. Redemption is only possible because of the death of Jesus, and it involves not only the forgiveness of sin, but also newness of life (Rom 6:4). Even though what Christ does on the cross for all of us is perfect (Heb 9: 25-28), redemption will not be complete until Christ comes again (Luke 21:28; Rom 8:23; Eph 4:30).

Christ's death is the ultimate demonstration of His humility and love toward humanity. He is humanity's only chance for redemption and without the depth of love that God has for human beings, and Jesus' willingness to go to the cross, humanity would still be enslaved. In 1 John 4:10 it is written, "In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins." [12]

When Jesus chooses to be humbled and come to the earth, this represents what we experience here as humans living on the earth in this fallen world. Yet the story does not end there, because Christ's resurrection also represents what human beings will experience some day in its fullness, and which is partially being reproduced today in those who believe in Him. In 1 Corinthians 15, Paul writes about what would have been lost if not for the Resurrection:

> For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Christ all will be made alive. But each in turn: Christ, the first fruits; then, when he comes, those who belong to him. Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For he "has put everything under his feet." Now when it says that

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12. Walter Elwell and Barry J. Beitzel, eds., *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 1784.

"everything" has been put under him, it is clear that this does not include God himself, who put everything under Christ. When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

Christ's resurrection gives great hope in any circumstances faced here on earth, because of the fact that Jesus reigns over all and the same power that raised Him from the dead will give Christians the power to live and lead here on earth, and to someday live in a new heaven and a new earth eternally (John 14:2-3). A person comes to faith in God's eyes completely righteous and justified already, but he or she is also being made new and it is a life-long process (2 Cor 3:18, 5:21). As God re-creates redemptive leaders to become more like Christ, he also uses them to continue the growth in sanctification in the lives of other leaders through relationship and community.

Just as Christ was a redemptive leader in how He related to humanity in His incarnation, death and resurrection, so too it is possible to follow His example in redemptive leadership, symbolically demonstrating the character of Christ in the incarnation, death and resurrection. Leaders are to follow Christ's example as an echo of Christ's willingness to let go of His own will and submit to the will of the father for His earthly ministry.

I will explore what it means for a leader to mirror Christ's example through the picture of the incarnation, death and resurrection and demonstrate that awareness and assessment is an important starting point for the redemptive process. The first of the Greek words for redemption is *agorazo*, which means "buy, purchase, acquire as property." Revelation 5:9 uses this word *agorazo* when saying Jesus' blood was the price

of Him purchasing or redeeming humankind.[13] "For You were slain, and have redeemed us to God by Your blood Out of every tribe and tongue and people and nation." The second word in the Greek New Testament for redemption is *exagorazo,*" which means "buy, buy up something, redeem or literally 'buy back' especially of purchasing a slave with a view to his freedom."[14] Differing forms of *exagorazo* are used in Galatians 3:13 and 4:5. The third word used in relation to redemption in New Testament is *lutroo*, which means to "free by paying a ransom, redeem, set free, rescue." Alternative forms of the word *lutroo* are found in Titus 2:14 and 1 Peter 1:18. Titus 2:14 shows that Jesus' death purchased or redeemed humankind from a life of slavery to sin that we might be His own.[15] "Who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works."

Finally, in Romans 3:23-24, "For all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus." The Greek word for redemption in this passage is *apolytrosis,* meaning to set free, to liberate, to deliver. The sense of the word is full redemption, meaning that human beings are not only purchased, but also set free in order to have an ongoing relationship with God and to be a part of His redemptive purposes for others. This word is translated in other parts of the New Testament as acquire, release and redeem.[16] This is the same

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13. Leon Morris, *Revelation: An Introduction and Commentary*, vol. 20, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1987), 100–101.

14. Friedrich Büchsel, "Ἀγοράζω, Ἐξαγοράζω," in Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 125.

15. Büchsel, *Theological Dictionary of the New Testament*, 126.

16. Henry George Liddell et al., *A Greek-English Lexicon* (Oxford: Clarendon Press, 1996),

word that is used in Ephesians 1:7: "In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." Also, this word for redemption is found in 1 Corinthians 1:30: "And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption."

In summary, when God redeemed humanity, He did so with a heart for human beings to be set free from sin, to be made right, and to relationally belong to Him through adoption into His family, joining with Him in the cycle of redemption in the lives of other people. Redemptive leadership is a radical and humble dependence on God. One passage that captures this truth is Galatians 2:20: "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me." Paul lived the best years of his life in full commitment, just as if he were wedded to Christ. After his experience on the road to Damascus, he underwent a complete paradigm shift and inner transformation. When Paul writes, "I have been crucified with Christ," it is the verb form *synestauromai* that is used, showing that it is a past action that has lasting effect.[17] Paul is showing his complete reorientation of thought, and the fact that his relationship with the Law has changed and has been transferred over to his relationship with Christ. This relational transformation has altered everything, because Paul is saying that he is dead to all claims of the Law to make him right before God. He no longer has to work to be a self-righteous Pharisee, but can put his old life to death and surrender to a new spiritual power in Jesus. It is no longer Paul who is living (working), but Christ living within him.

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17. Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament: For the English Reader*, vol. 3 (Grand Rapids, MI: Eerdmans, 1997), 81.

Before he looked to the Law and his own ability to keep the Law, and now he has full dependence on Christ.[18]

Paul realizes his identification with Christ, as he sees his own death and resurrection cycle beginning at his new birth. Part of being redeemed and made right is finding understanding and growing into what God made us to do. We are redeemed for a purpose. In Ephesians 2:10, Paul writes, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them." In order to meet the needs of the future church and the leaders who will be emerging into the next generation, leaders need to echo in their hearts and behavior this theme of redemption through the Incarnation, Death, and resurrection of Christ (1 Cor 15:3-5).

Christ came into the world to identify with humanity in the incarnation, in His death He gave Himself up for humankind so that Christians could receive forgiveness, and righteousness, so that He might begin a work in people's lives of making them right or just. In the resurrection, He gives hope of resurrection and newness of life.

The idea of crucifixion as the metaphor for discipleship is shocking at this time in history. Yet God calls Christians to take up the cross of discipleship. Redemptive leaders can mirror the Incarnation, Death, and Resurrection of Christ by dying to their self-will and taking up the cross of His will, by being the hands and feet of Christ to the next generation of church leaders. There is a cost to following God's will and it involves suffering.

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18. R. Alan Cole, *Galatians: An Introduction and Commentary*, vol. 9, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1989), 125–126.

Redemptive leaders exchange their will with God's will by the cost of investment. They identify with emerging young leaders by showing up with their presence, leading humbly, and not pushing their own agenda, even if there are disagreements about methods. They give up some of their most valuable commodities, such as time, energy, mental and emotional engagement, and physical presence. These actions result in the transformation that echoes the resurrection of Christ and the new life found in Him. John 12:24 records Jesus saying, "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." This same cycle is echoed in the symbol of baptism: which is identification with Christ, dying to self, and being resurrected in new life. Paul writes, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom 6:4).

In following the will of God, there should be no legitimate separation from being a disciple of Christ and being a redemptive leader. All are called not only to enjoy this process themselves, but also to be His agents in making the world right, and most importantly, His people and the future leaders of the church. Hence Luke 9:23-24: "And He was saying to them all, 'If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me'."

If someone calls him/herself a redemptive leader, this role is essential to the call. Who else will God use but the current leadership of the church to begin a redemptive process in future leaders? The church's leadership is called to participate in the re-creation of the world:

> For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, so that they who live might no longer live

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for themselves, but for Him who died and rose again on their behalf. Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come (2 Cor 5:14-15)

Paul loves Christ so much that he says this love controls him. This word, also interpreted as "constrains" is the Greek word, *sunechei*, which is a verb that means to hold together, to press the ears together, to press on every side, to hold fast, to hold oneself to, or to be pressed.[19] Thus what Paul is saying is that after what Christ has done for him on the cross and through his conversion, his love for Christ is what holds him together to do the task. Therefore, since Christ died for us, we should no longer live for ourselves. "The doctrine of Christ's atoning death carries a correspondingly high obligation on the part of those who live because of him."[20]

Redemptive leaders should no longer live according to their own desires but must to die to selfishness and live in the Spirit for Christ and His agenda. In this way, they model Christ's sacrificial death and resurrection because they are new creations who have been given the ministry of reconciliation in the lives of others.

Redemptive leaders start this process by identifying through relationship with the new generation of emerging leaders and giving them the presence of Christ as Christ has modeled. The presence is no longer a spatial orientation as in the OT tabernacle dwelling, but instead describes God's manifestation of His stunning presence among us and humankind's experience of Him in a more heightened, intimate and authentic way,

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19. Köster, "Συνέχω, Συνοχή," 877.

20. Robertson, *Word Pictures in the New Testament,* 2 Cor 5:15.

producing more of His awe-inspiring effects and influence in our lives as His gentle

presence provides comfort and encouragement (2 Cor 1: 3-5).[21]

This magnificent God holds all things together, yet desires to be near to His

creatures in a personal way (Col 1:17; Ps 145:18). When a loving father gathers his child

onto his lap and gently cups his child's face and gazes lovingly into his eyes, he is

"making known" his presence. The child surrenders; rests his head into his father's hands,

and listens. God's holy presence exposes human sin (Isa 6:5). This is what it is like to be

in the sweet presence of God. God's presence is to be the ultimate blessing and reward

when He is seen face-to-face (1 John 3:2). Redemptive leaders need to model not only

being in God's presence but need to teach others how to be in the presence of God. They

need to model community and relationship and be present there also.[22]

Redemptive leaders, made in the image of God, are designed with the desire that

everything should be made right and as it should be. Christians often grieve because they

are not made for a sinful world, and they long for perfection because that is the way

everyone and everything should be. N.T. Wright defines justice as "the world put-to-

rights." He goes on to say that Christians long for justice and are called to be God's

instruments in a world that He is putting-to-rights, something that has been launched in

Jesus. Christians are called not to just to be benefactors but also agents.[23] Justice is not

just about making the world fair or equal in term of human rights, it is about making the

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21. John Piper, "What Does It Mean to Live in God's Presence?" Interview, Desiring God, December 8, 2015, https://www.desiringgod.org/interviews/what-does-it-mean-to-live-in-gods-presence (accessed August 9, 2018).

22. Piper, "What Does It Mean to Live in God's Presence?"

23. N.T. Wright, *Simply Christian: Why Christianity Makes Sense* (New York: Harper Collins, 2010), xi.

world right, true, healthy, and whole, the way God created it to be, something for which

the whole world yearns. This groaning is described in Romans 8:22:

> For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons, the redemption of our body. For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he *already* sees? But if we hope for what we do not see, with perseverance we wait eagerly for it.

Leading up to verse 22, Paul describes the plight of creation because of the Fall:

this entails suffering (Rom 8:18), vanity (8:20), bondage (8:21), decay (8:21) and finally,

pain in verse (8:22). Christians groan because they have the Holy Spirit living within.

They do not belong in this world because their true home is in heaven (II Cor 5:1-2). This

is what justice is and it comes from the heart of God. There will come a time when

everything will be made right. In Romans 3:24-26, Paul writes,

> Being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time so that He would be just and the justifier of the one who has faith in Jesus.

Justice is something Christians already possess as children of God, but not yet, as

there is continuing fulfillment, and there will be a final fulfillment in the future. Even

though the Fall made attaining justice on this earth elusive, there is the image of God

within saying it will be true one day. Even though it is not possible to reach justice in

perfection now, sometimes vivid glimpses are granted when people at least get on the

right track and go in the right direction.[24] This is at the heart of redemptive leadership, as

leaders work with people in their congregations—and with incoming leaders—in order to

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24. Wright, *Simply Christian,* xi.

see justice in their lives and to witness them being made right. Even though it seems like the world is falling apart and becoming more unjust. Christians are called to work with Christ in what He started, and for which He gave his Spirit as a deposit for what is to come.

Just as Christ came into the world in a humble way, leaders are not to demand justice from emerging young leaders by pointing the finger at them and telling them they are doing everything wrong. They should instead weave this message into the relationship they share through the power and fruit of the Spirit. Redemptive leaders must be like Jesus and begin redemptive relationships by identifying with others (John 1:1-14), and by continuing to walk with them modeling a dying to self and a new life in Christ. This message is found in the following words from the Apostle Paul:

> For we never came with words of flattery, as you know nor with a pretext for greed—God is witness. Nor did we seek glory from others, though we could have made demands as apostles of Christ. But we were gentle among you, like a nursing mother taking care of her own children. So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us (1 Tim 2:5-8).

As we have seen from the previous pages, God's heart for redemption is clear from the beginning of the Old Testament through to the book of Revelation. Healthy redemptive leaders will have this same heart for redemption, reflecting this in their own personal lives and interpersonal relationships and mirroring this same story as leaders in the church.

This redemptive process then becomes a cycle in leaders' lives and in the church of God if they willingly participate. A generous life of giving of time, talent, and treasure to others is dying to self. The Apostle Paul speaks of this type of redemptive leadership

cycle as being a treasure in jars of clay, with God using the death in one person to result

in life at work in another person:

> But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For we who live are always being given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. So death is at work in us, but life in you. (2 Cor 4:7-12)

> For those who are in Christ, death always leads to life because of the resurrection.

In his lifetime, Paul was able to see some of the results of his redemptive leadership

through Timothy's report from the church in Thessalonica:

> But now that Timothy has come to us from you, and has brought us the good news of your faith and love and reported that you always remember us kindly and long to see us, as we long to see you for this reason, brothers, in all our distress and affliction we have been comforted about you through your faith. For now we live, if you are standing fast in the Lord. For what thanksgiving can we return to God for you, for all the joy that we feel for your sake before our God, as we pray most earnestly night and day that we may see you face to face and supply what is lacking in your faith (1 Thess 3:6-11).

> The incarnation, death, and resurrection of Jesus reflect the generous heart of God

and the goal of redemptive leadership. The goal of redemptive leadership is summed up

in Ephesians 4:13-16:

> Until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

> The redemptive process begins with self-awareness and examining of hearts, and

this occurs through relationships. There are key elements from Scripture that provide

examples of this sort of assessment and self-awareness. Leaders are called to examine themselves, and there are many different contexts for examination found in Scripture.[25] For example, we are told in 1 Corinthians 11:28 that "[a] man ought to examine himself before he eats of the bread and drinks of the cup." The original Greek word for examine is *dokimazo,* meaning to test or scrutinize to determine that a thing is genuine. Galatians 6:4 uses the same Greek word, *dokimazo*: "But each one must examine his own work…"[26] Here the word is used in the context of bearing one another's burdens by restoring the one who is caught in transgression, while keeping watch on one's self, lest one be tempted to sow in the flesh rather than in the Spirit.[27]

Another passage uses the Greek word *peirazo,* meaning to assay or test by experience. This word is translated into the English "examine," and comes from the root "to pierce."[28] Second Corinthians 13:5 says, "Examine yourselves to see whether you are in the faith." These two passages indicate the need for self-examination to discover if one's heart and behavior line up with God's redemptive heart. Not only are Christians to examine and reflect; they are to act on what is discovered.

Redemptive Leadership Model

The Redemptive Leadership Model is in short a process of growing in competency, principles, character, and transformation. Redemptive leadership is a

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25. Harvey Powers, "Assessment," PowerPoint presentation, Gordon Conwell, cohort 1, May 11-15, 2015.

26. Powers, "Assessment."

27. Walter Grundmann, "Δόκιμος, Ἀδόκιμος, Δοκιμή, Δοκίμιον, Δοκιμάζω, Ἀποδοκιμάζω, Δοκιμασία," in Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 260.

28. Powers, "Assessment."

journey, not a destination. God develops, grows and redeems these things in the lives of redemptive leaders over time through relational community, and suffering is usually involved in the process. Not all of these aspects are necessarily equal in importance, as can be seen in 1 Samuel 16:7: "Man looks at the outward appearance, but the Lord looks at the heart." God looks at the heart and a leader's external actions need to flow out of their internal being. Redemptive leadership is a "spiritual enterprise" and the heart is the foundation for leadership.[29] The heart cry of a redemptive leader in process is found in Psalm 139:23-24: "Search me, O God, and know my heart, test me and know my anxious thoughts. See if there be any offensive way in me, and lead me in the way everlasting." Redemptive leaders will seek spiritual and emotional awareness and ask if there is anything in their hearts that might hinder leadership. Proverbs 4:23 advises vigilance over the heart: "Above all else, guard your heart, for it is the wellspring of life." The word "heart" in all the above passages is *leb* in the Hebrew, which is defined as the locus of a person's thoughts (mind), volition, emotions and knowledge of right from wrong (conscience).[30]

Luke 6:45 goes on to state, "The good man brings forth good things, out of the good stored up in his heart, and the evil man brings evil things out of the evil stored up in his heart. For out of the overflow of the heart this mouth speaks." The Greek word for heart is *kardia*, which is defined the same as the Hebrew word for heart (*leb*) above.[31]

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29. Rod Cooper, "Redemptive Leadership," Power Point presentation, Redemptive Leadership cohort 1, Charlotte, NC, May 1, 2015.

30. Robert L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries* (Anaheim, CA: Foundation Publication, 1998), s.v. "heart."

31. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries,* s.v. "heart."

The heart includes the values, motives, and beliefs that make up a person's view of the world, God and people. The heart is the foundation of redemptive leadership because it sets the tone for how individual people experience leaders and it creates a culture by which they lead.

<p align="center">Competency</p>

The competency of a leader involves skills and experience, which can include training, education and knowledge. Building competency in a leader's life builds confidence both in the leader and in their followers.[32] Paul writes, "Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth" (2 Tim 2:15). Possessing competence increases the trust and confidence of others.

In Ephesians 4:11-13, Paul indicates that God gives people competencies to be used for the building up of his church:

> It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for the works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

Leaders are to practice, encourage and increase what God has given (2 Tim 1:6). Competence engenders trust. In relation to competence in the Word of God, Paul writes: "Do you best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth" (2 Tim 2:15). When leaders

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32. Cooper, "Redemptive Leadership."

are strong in their capacity and capable, productive, and efficient, people want to follow them and learn from them.

According to research studies, competence is one of the characteristics most often admired in leaders. If leaders want others to enlist in a mission and vision and volunteer their time and resources, they need to be aware that what most people want and admire is leaders who are honest, forward looking, inspiring, and competent.[33] "Competence is the ability to demonstrate consistently your commitment to the congregation's mission by your deeds and not let random efforts substitute for intentional performance of Kingdom goals."[34]

<div align="center">Principles</div>

Principles are underlying truths or values that transcend situations and that are enduring. It is enduring principles that provide interpretation and understanding when leading in difficult situations. They are guiding compasses when things get confusing. They are the values that leaders have convictions about and from which they desire to live. Principles are forged over a lifetime of learning and experience. They include worldview and beliefs, convictions and philosophy, including how one approaches life and the assumptions made about people or events. Principles also encompass how people see God, the church, themselves and the world. Principles define and bring clarity to how people use their time and what success means to them.

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33. James M. Kouzes and Barry Z. Posner, *Credibility: How Leaders Gain and Lose It, Why People Demand It* (San Francisco, CA: Jossey Bass, 2011), 108-109.

34. Kouzes and Posner, *Credibility,* 109.

Character

Character is the integrity of a person's being, including their strength and stability, and is based not on deeds, but on who a person is. Character involves honesty, humility, vulnerability, and surrender. In Romans 5:3 it is written, "And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope." Paul indicates that character grows through life experiences, including pain and suffering. Character can be positive or negative and awareness of one's character is the beginning of changing it for the better. In order for character to be developed, leaders must be willing to look at their negative character deficiencies, in order to move to transformation.

Transformation

Transformation is a further aspect of being a redemptive leader, as it grows from the foundations of competence and character. The following passage in 2 Corinthians 3:17-18 demonstrates how transformation takes place: "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit." Transformational leaders therefore enable and empower the process of transformation in those that they lead by facilitating their development, and by focusing on deep heart change both in themselves and in their followers.[35]

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35. Cooper, "Redemptive Leadership."

Conclusion

Jesus redeemed us through His incarnation, death, and resurrection. He identified with us by coming to earth as a man. He took us out of slavery through his work on the cross, and the resurrection broke the power of death, giving us newness of life. God's redemptive engagement into the life of Moses shows us transformation is a progressive cyclical journey in the heart of the leader. God uses redemptive leaders to help others become self-aware and to help build character, competence, and principles into emerging leaders. As time goes by, deeper character is developed as the leader experiences the faithfulness of God in crises and suffering. This process results in authenticity and transformation, which is then invested into other lives.

This current chapter covered the meaning of redemption and two biblical examples of redemptive leadership. Chapter 3 will transition into the literature review and uncover what research reveals about our youngest emerging leaders, Generation Z.

CHAPTER 3

LITERATURE REVIEW

This chapter explores what the literature has to say about the culture of

Generation Z and the personal deficits that they are experiencing. I then suggest how

these deficits might influence leadership in a Christian organization.

For cultural background, the majority of my information comes from the Barna

Institute and the Impact 360 Institute. In their latest books, *The State of Pastors*,[1] and *Gen*

Z,[2] there is a vast amount of information on the topic of cultural influences. Additionally,

I bring in information from James Emery White's book, *Meet Gen Z*,[3] along with other

books and peer-reviewed articles. The information is current and research based, detailing

the attitudes and behaviors of the youngest up-and-coming leaders in the United States.

Events in past history that have influenced our current generations are summarized. This

is helpful in understanding the cause and effect principles operating in young minds of

today.

Emerging Leaders: Generation Z

The question that arises when one looks at leaders emerging into ministry is this:

"Are they ready to begin leading the church in a post-Christian society?" Young adults

are living in a time where vast amounts of information are coming at high speeds through

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1. Barna Group, *The State of Pastors: How Today's Faith Leaders Are Navigating Life and Leadership in an Age of Complexity* (Ventura, CA: Barna Group, 2016).

2. Barna Group, *Gen Z: The Culture, Beliefs and Motivations Shaping the Next Generation* (Ventura, CA: Barna Group, 2018).

3. James Emery White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World* (Grand Rapids, MI: Baker Books, 2017).

the Internet. This speed of information has greatly accelerated cultural change more than ever before, and those who are coming of age to adulthood are living in what has been termed a "digital Babylon."[4]

Just as Daniel was speedily taken out of his homeland and into Babylon, with his whole world changed dramatically, so too the culture in America has also changed rapidly and dramatically in recent decades. America is now more of a post-Christian nation than ever before and is increasingly ill-prepared to meet the needs of this generation.

Generation Z is different from Millennials and forms the largest American generation so far, of between 69 and 70 million and thus constitutes 25.9 percent of the U.S. population. They are primarily the children of Generation X and were born roughly between 1995 and 2010. For this paper, the focus is youth between the ages of thirteen and twenty-three.[5]

In order to be a redemptive force in the lives of these emerging leaders, we must understand the cultural and interpersonal deficits they bring into ministry. They have grown up in a post-9/11 culture, and changes in technology, family structure, sexuality, and gender norms are occurring at warp speed. Eight characteristics of Generation Z are that they are recession marked, driven by technology and device screens, diverse in ethnicity and gender identification, relationally suffering, anxious and depressed, post-Christian, normalizing marijuana, and have personal deficits passed on by their families.[6]

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4. Barna Group, *Gen Z,* 1-3

5. Barna Group, *Gen Z,* 38-40

6. White, *Meet Generation Z*, 39-49.

Several of these characteristics are creating deficiencies that will harm their capability to be redemptive leaders if they enter ministry. The following eight themes, along with an explanation of each, describe the culture of this generation.

<center>Financial Success, Security and Happiness</center>

The great recession has been a defining event in the lifetime of Gen Z. This generation is deeply preoccupied with security and happiness, and 43 percent believe money and success will get them there.[7] Their young lives have been chaotic, uncertain, and volatile. They overheard their parents discussing the news during the 2008 financial crisis, the worst economic disaster since the Great Depression of 1929, and an event which meant many families went through experiential and financial hardship. Some of Gen Z's parents lost their jobs and some went through the emotionally disturbing and embarrassing process of foreclosure on their homes. Some could not bear the burden and ended up in divorce.

Gen Z also saw their millennial brothers and sisters graduate from college but have a hard time finding jobs in the careers of their choice. They may have not fully understood this, but they certainly felt it all and took mental notes of the trauma they saw in their families and on the news, a trauma that was then embedded into their emotional memories. They are worried and anxious about the future, which causes this generation to make it their number one goal in life to achieve happiness through personal and educational achievement and financial success. Comparing Gen Z with other generations, twice as many current teens say these outcomes are central to their identity than the

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7. Barna Group, *Gen Z,*

<center>41</center>

Boomer generation, and almost ten percent more than Millennials.[8] In order to cope with uncertainty, they have become more independent than any other generation, and possess a strong entrepreneurial spirit.

When one compares Gen Z with the Millennial generation, who sought meaning in life, this generation is concerned about not missing out on happiness and how people think of them. They see happiness coming through educational success, which will in turn bring financial success. Donna Freitas, writes that this generation tries to appear perfect whatever the cost to their mental health. Even though they may not be happy, it is important to be perceived as happy on social media. They are carefully trying to groom their profiles, knowing that everyone is watching, including future employers, and they have no real place to be vulnerable and authentic.[9]

The world does not seem like a safe place for this generation, because they do not remember a life before 9/11 and the great recession. They do not remember a time where jobs were stable and the world was at peace. If one considers the Great Depression in the 1020's and 1930's, and how those events changed a generation's mindset toward money and safety, it is understandable that the recent Great Recession has similarly changed the mindset of the generation that is coming of age. This financial instability, and living within a perpetual war, makes them feel unsafe and fearful. This in turn leads to a demand for a better sense of control over their destiny, and as a result this generation is far more cautious than Millennials. It is a generation that does not indulge in risky

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8. Barna Group, *Gen Z,* .

9. Donna Freitas and Christian Smith, *The Happiness Effect: How Social Media Is Driving a Generation to Appear Perfect at Any Cost* (Oxford; New York: Oxford University Press, 2017), 9.

behaviors, nor do its members necessarily follow their passions in terms of their career pathways. They choose instead sensible careers that will improve their ability to be safe and financially successful.[10]

<div align="center">Relationships and Community</div>

Community can be described as the God-ordained practice and function by which God's people physically represent God's presence and love through the group of Christians He has placed around us. Participation in community gives hope, comfort, and presence with others. The community guides, corrects, warns, and gives wisdom to those who have lost their direction. Community is one of the most important means by which people thrive spiritually, emotionally, and physically.[11]

Perhaps the greatest lack for these emerging leaders is the absence of the sort of authentic relationships and community that lead to transformation of themselves and those with whom they socialize. Generation Z is more isolated than any other generation because of their vast amounts of screen time, and they are also relationally less equipped than any other generation. This issue is crucial because just because we are "connected" does not mean that we are fostering relationship and community. Social media is the key to understanding the relationships of Gen Z. Social media promises connections, yet this generation is wrestling with complex issues to do with personal identity and relationships.

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10. Ryan Scott, "Get Ready for Generation Z," *Forbes,* November 28, 2016 https://www.forbes.com/sites/causeintegration/2016/11/28/get-ready-for-generation-z/#2454babc2204

11. Paul Tripp, "Why God Designed us to Live in Community," *The Christian Post Opinion,* September 1, 2013, https://www.christianpost.com/news/why-god-designed-us-to-live-in-community.html (accessed January 9, 2019).

These young adults are relationally distressed. As connected as they are through technology, there are relational needs that technology cannot meet. Even though they may be physically safer than previous generations, because they tend to avoid risky behavior and value safety, and because they stay inside, connected to their screens so much, they are nevertheless psychologically more vulnerable than older generations. When older generations were out getting their drivers' licenses, going on dates, and hanging out with each other, Gen Z's relationships are experienced on their screens in their rooms.[12]

<div align="center">Individualism, Relativism, and Pluralism</div>

These three worldviews are also eroding relationships and community in Gen Z. Along with social media, the very culture in which Generation Z lives is draining the life-giving authentic relational community right out of them. One of the greatest drains on relationships and community stems from the fact that more than any other generation, Gen Z have moved toward a philosophy of individualism or privatization, and of relativism or pluralism. Individualism is defined philosophically as follows:

> A moral, political or social outlook that stresses human independence and the importance of individual self-reliance and liberty. It opposes most external interference with an individual's choices, whether by society, the state or any other group or institution, and it is also opposed to the view that tradition, religion or any other form of external moral standard should be used to limit an individual's choice of actions.[13]

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12. Barna Group, *Gen Z,* 17-19.

13. The Basics of Philosophy, "Individualism," https://www.philosophybasics.com/ branch_individualism.html.(accessed August 9, 2018).

"Relativism is the belief that there's no absolute truth, only the truths that a particular individual or culture happen to believe. If you believe in *relativism*, then you think different people can have different views about what's moral and immoral."[14]

Privatization is the process through which a chasm is created between the public and the private spheres of life, with spiritual matters increasingly placed within the private arena. Everything related to faith then becomes a private affair.

Pluralism is the situation where individuals are confronted with a staggering number of ideologies and faith options, all competing for their attention. There are multiple faiths and worldviews, and these are seen by this generation as equally valid and equally true.[15]

While individualism and relativism promise more freedom and happiness, because Gen Z no longer has to answer to anyone, these worldviews in fact put people into a different type of bondage, and one they never expected. Randy Frazee calls this trend the "me culture." Frazee points out that this generation has taken human rights to a whole new level, going beyond the rights and dignity or even individual uniqueness and diversity, which should all be a part of a healthy community. It is instead a form of individualism that makes the individual's opinions supreme or sovereign over everything else. This philosophy translates into thinking of oneself over others, of the priority of individual rights over community responsibility, of cynicism over trust, and of relative truth over absolute truth.[16]

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14. The Basics of Philosophy, "Relativism," https://www.philosophybasics.com/branch_relativism.html.(accessed August 9, 2018).

15. White, *Meet Generation Z*, 28-29.

16. Randy Frazee et al., *The Connecting Church* (Grand Rapids, MI: Zondervan, 2001), 41.

Both individualism and relativism erode a sense of community because there are no longer shared beliefs, values, and purposes that can be held as convictions and that can generate a sense of belonging. This generation is afraid to let anyone know what they really think, because they will be attacked for being too narrow-minded. This fear creates a sense of loneliness and a sense of not really being known, which in turn erodes community. They are also either too lazy to put the effort into community or have been discouraged because the community that they have tried to join does not match up to their ideals. Dietrich Bonhoeffer explains it well:

> Every human wish or dream that is injected into Christian community is a hindrance to genuine community and must be banished if genuine community is to survive. He who loves his dream of community more than the Christian community itself becomes a destroyer of the latter, even though his personal intentions may be ever so honest and earnest and sacrificial.[17]

Bonhoeffer wrote these lines sixty-five years ago and things have not changed. The problem is that pastors desire greatly to get people into community, but do not prepare people for what community is really like. Sermons exaggerate the benefits of community, and do not talk about the most important thing. That is, community is like a family; it is extremely hard but just giving up is not an option. There are good times, bad times, regrets, personality differences, instances of selfishness, and times where one really dislikes people. It would be delusional to think that the purpose of community is to fulfill every selfish desire. Community is for growth and growth is painful. We would be better equipped for this if we were to hear a refreshing and honest sermon series on all the difficult parts of community and why God thinks it is worth it.

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17. Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Christian Community* (New York: Harper and Row, 1954), 27.

Depression, Anxiety, and Suicide

A lack of community is one possible reason why suicide and depression rates have skyrocketed in this generation. Generation Z feels more alone than any other generation.[18] Suicide for teens aged ten to nineteen years initially declined between 1999 and 2007 and then rose by 56 percent between 2007 and 2016. The male-to-female suicide rate ratio narrowed over this period, as recent percentage increases were greater for females than males. The recent rise in suicide rates among those aged ten to nineteen years is consistent with recent data on emergency department visits for nonfatal, self-harm requiring treatment, which has been shown to be a precursor to suicidal behavior (see Figure 1, below).[19]

18. Common Sense Media, "The Common Sense Census: Media Use by Tweens and Teens," https://www.commonsensemedia.org/research/the-common-sense-census-media-use-by-tweens-and-teens (accessed August 24, 2018).

19. Sally C. Curtin, Melonie Heron, Arialdi M. Minino and Margaret Warner, "Recent Increases in Injury Mortality Among Children and Adolescents Aged 10-19 Years in the United States: 1999-2016," *National Vital Statistics Reports: from the Centers for Disease Control and Prevention, National Center for Health Statistics, National Vital Statistics System* 67, no. 4 (2018):16.
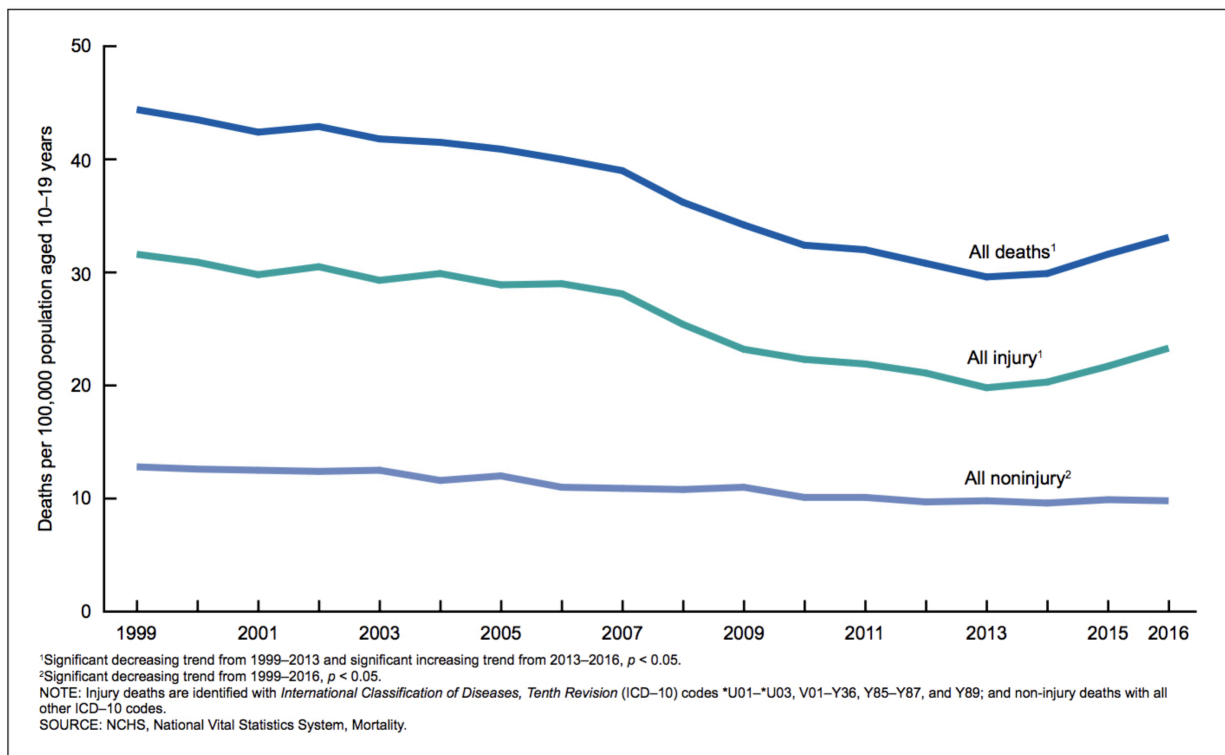
Figure 1. Total injury and noninjury death rates for children and adolescents aged 10–19 years: United States, 1999–2016

Figure 1. Youth Death Rates 1999-2016

Suicide is the second leading cause of death after motor vehicle accidents. Suicides are usually committed by people who are depressed, and almost half of fourteen and fifteen-year-olds have had some symptoms of depression, which makes coping with the extensive stresses of adolescence more difficult. Contributing issues include parental divorce, blended family stress, low financial stability in the home, social media pressure, cyber bullying, physical or sexual abuse, emotional neglect or isolation, domestic violence, alcoholism in the home, substance abuse, and family history of mental illness.

Those who have a good support network and community, such as family, religious associations, sports teams, and so on, all have better skills to help deal with depressive feelings. Those without such networks are more susceptible during all the

physical and emotional changes of the teen years and may feel that they are all alone in times of trouble.[20] *The Journal of Social and Clinical Psychology* recently published a report on how levels of ego-resiliency mediate between childhood trauma in children and adults and the resulting psychological symptoms from that trauma. The researcher found that ego-resilience does change the outcome of level and number of symptoms resulting from the trauma. The research also showed that there are protective factors that increase ego-resilience in those that are able to adapt the best to trauma. In children, this is a positive and supportive caregiver relationship or competent parenting. In adults, one of the most protective factors is participation in social-bonding.[21]

Technology and Social Media

Generation Z is known as the "internet-in-its-pocket" generation, as they are always connected to their screens. Fifty-seven percent of thirteen to eighteen-year-olds use their devices four or more hours on an average day, and 26 percent say that they use their screen for eight or more hours a day. Gen Z is the first generation whose parents were also using screens and whose grandparents are using screens. This makes their screen-time their top activity of the day. Those who attend church receive only half to one hour of discipleship per week, unless they also attend a small group during the week and if parents are engaged in discipleship. Baby boomers cannot remember a time without television and Millennials cannot remember a time before computers, but Gen Z

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20. MedBroadcast.Com, "Adolescent Suicide:Causes, Symptoms, Treatment, Diagnosis," https://medbroadcast.com/condition/getcondition/adolescent-suicide (accessed August 24, 2018).

21. Frederick L. Philippe, "Ego-Resiliency as a Mediator between Childhood Trauma and Psychological Symptom," *Journal of Social and Clinical Psychology* 30, no. 6 (2011), 584.

can't remember a time without immediate access to the web. They are the "anything-any-time-generation" and they are never disconnected. [22]

In fact, many report that they take their devices to bed, which cuts into their sleeping patterns, often resulting in less than seven hours of sleep a night. These young people are saturated with digital technology and are rarely without their mobile devices. Tim Elmore, founder and president of Growing Leaders, an organization committed to developing emerging leaders, has written an article in *Psychology Today* describing a rising trend in students, an anxiety called "Nomiphobia." This term is an abbreviation for "no-mobile-phone phobia," the fear of being without a mobile device or beyond the contact that a mobile phone provides. He states that more than 65 percent of college students sleep with their cell phones, many shower with their phones, and more than half never switch their cell phones off. According to Elmore, one in five students said they would rather go without shoes for an entire week than take a break from their phone. In average cases, this anxiety is equal to going to a dentist appointment or wedding day jitters.[23]

Another widely known outcome of smartphone and social media usage is the fear of missing out ("FOMO"). When young people see others having fun on social media, and where they have not been invited to be personally present, their feelings of isolation, exclusion and loneliness increase.

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22. White, *Meet Generation Z*, 43.

23. Tim Elmore, "Nomophobia: A Rising Trend in Students," *Psychology Today* (September 2014), ,http://www.psychologytoday.com/blog/artificial-maturity/201409/nomophobia-rising-trend-in-students (accessed August 24, 2018).

Even though this generation craves happiness, the more time they spend on social media the less happy they become. More than half of Gen Z (51 percent), say that happiness is their ultimate goal in life. The promise of the screen is connection, but the lack of face-to-face connection is causing loneliness and depression. Eight percent of Boomers say that looking at other people's posts make them feel bad about the lack of excitement in their lives, compared with 24 percent of Gen X, 34 percent of Millennials, and 39 percent of Gen Z.[24] There is a correlation between increased feelings of sadness and the amount of screen time the youngest generation of leaders have. Anthony Turner reviews a Kaiser Family Foundation Study conducted with 2,000 Gen Z youth, and found that they are exposed to media more than any other activity besides sleeping. When combined with multi-tasking screen time with other activities, the period approaches eight hours of total electronic multimedia exposure per day. Sometimes this multi-tasking includes using several screens at one time. Almost 60 percent of Gen Z reported that social life begins online; 50 percent said that they feel more comfortable talking online than in person and 70 percent said that online connection is more convenient.[25]

Gary Chapman writes that because children are glued to their screens they are missing out on the most important aspects of life. They are never "present" in the moment when important events are happening and key relationships are developing, and

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24. Barna Group, *Gen Z,* 19-20.

25. Anthony Turner, "Generation Z: Technology and Social Interest," *The Journal of Individual Psychology 71*, no. 2 (Summer 2015), 108-109.

are thus missing out on key social developmental stages that will carry them into healthy adult relationships (see Appendix K).[26]

Due to developing research on the effects of screen time on children, The American Academy of Pediatrics has developed the following recommendations for parents:

- For children younger than 18 months, avoid use of screen media other than video-chatting. Parents of children 18 to 24 months of age who want to introduce digital media should choose high-quality programming, and watch it with their children to help them understand what they're seeing.

- For children ages 2 to 5 years, limit screen use to 1 hour per day of high-quality programs. Parents should co-view media with children to help them understand what they are seeing and apply it to the world around them.

- For children ages 6 and older, place consistent limits on the time spent using media, and the types of media, and make sure media does not take the place of adequate sleep, physical activity and other behaviors essential to health.

- Designate media-free times together, such as dinner or driving, as well as media-free locations at home, such as bedrooms.

- Have ongoing communication about online citizenship and safety, including treating others with respect online and offline.[27]

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26. Gary Chapmen, and Arlene Pellicane, *Growing Up Social Raising Relational Kids in a Screen-driven World* (Chicago: Northfield Publishing, 2014), 7-9.

27. American Academy of Pediatrics, "American Academy of Pediatrics Announces New Recommendations for Childrens Media Use," December 10, 2016, https://www.aap.org/en-us/about-the-aap/aap-press-room/Pages/American-Academy-of-Pediatrics-Announces-New-Recommendations-for-Childrens-Media-Use.aspx, 1 (accessed January 4, 2019).

In *Flickering Pixels, How Technology Shapes Your Faith,* Shane Hipps wisely writes, "If we are not alert, the Information Age may stunt our growth and create a permanent puberty of the mind." This statement is true in many ways, but especially concerning the ways intimacy is viewed. The internet erodes true intimacy because of a natural bias toward exhibitionism. The internet offers an illusion of closeness while giving people the ability to remain anonymous with very little risk or demand. "It provides just enough connection to keep us from pursuing real intimacy. Like cotton candy, spoiling the appetite."[28]

The younger people are, the unhappier they are likely to be about life. In order to keep up a façade of happiness to match their "friends," many will create what can be considered a well-manicured online version of who they are. They feel they are always being watched, but they are afraid to let their real selves be seen online, so there is no place where they feel safe because of the pressure to appear happy online. Where Boomers became workaholics pursuing the American Dream by performing on the job, Gen Z is constantly performing on social media in order to appear happy and successful, seeing this as even more important than actually "being" happy. In order to be happy, they would need to show vulnerability, failure, and real feelings. This is causing a growing gap between who young people really are and what they post online. It is ironic that social media was created for connection and now it is clear that it is doing the opposite by creating feelings of isolation, comparison, and disconnection. Many are abandoning their Facebook profiles for Snapchat and Whisper, while keeping their

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28. Yogesh Malik, "Review of Shane Hipps, *Flickering Pixels-How Technology Shapes Your Faith,*" December 26, 2016, https://medium.com/quotes-and-thoughts/ flickering-pixels-how -technology-shapes-your-faith-by-shane-hipps-759212c258c9 (accessed January 4, 2019).

profiles as a happy facade. Social media is more about competition for the number of "likes" you get on your posts than being connected with others.[29]

A decline in face-to-face communication is taking its toll in other ways. Technology is a go-between for interactions with others and this generation has become accustomed to networking as individuals rather than socially embedded in groups. In the beginning, online connections were intended as a supplement to face-to-face contact, yet as social media interactions grow, social presence and social context diminish. Generation Z youth are no longer trained in all of the nuances and arts of conversation and this lack of practice in face-to-face communication will potentially inhibit their ability to connect socially and in person.[30]

It is becoming more difficult for members of Gen Z to discern between what is foolish nonsense, and what is wisdom, knowledge, and truth, because this generation has the ability to gain access to information without any help or filtering from teachers, librarians, or parents. If they want information they use Google, and hundreds of sources of information pop up. The problem with such access to so much information is that there is a widening chasm between wisdom and understanding and the information they are receiving. They are interpreting this information themselves and they do not necessarily have the experience to do so. This has caused them to become more independent, but also less relational because they are educating themselves through screens and they have no relationship with the sources of their information.[31]

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29. Barna Group, *Gen Z,* 21-22.

30. Turner, "Generation Z," 103-113.

31. White, *Meet Generation Z*, 43.

Post-Christian Truth, Worldview, and Moral Code

As a whole, Gen Z tends to be highly inclusive, individualistic, and open-minded. Worldview can be described as "the overall perspective from which one sees and interprets the world; a collection of beliefs about life and the universe held by an individual or a group."[32]

This definition is true when describing what a general worldview is in terms of the majority of people in society. However, when describing a biblical worldview, it is necessary to be far more specific about faith perspective. In order to articulate a biblical worldview it is necessary to include some fundamentals of Christian theology:

- The centrality and supremacy of God.

- The person and work of Christ.

- The nature and destiny of people.

- The nature of salvation and hope for humanity.

- The components of reality, such as God, people, physical creation, the existence. of angelic and demonic beings, etc.

- The nature of knowledge and authority, which includes revelation, biblical inspiration, and integration with other modes of knowing.

- The role of the church in God's plan.[33]

When looking at the worldview of many today, especially those of Generation Z, White suggests we have entered what he calls the "second fall." The first fall was when

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32. *The American Heritage Dictionary*, s.v. "worldview."

33. Rod Cooper, *"Redemptive Leadership,"* Power Point presentation, Redemptive Leadership cohort 1, Charlotte, NC, May 1, 2015.

humanity was expelled from the garden because of sin, but the second fall occurs when man tries to expel God in pursuit of a more secular world. Secularization is a process where sectors of society are no longer dominated or influenced by religious institutions. It is not that this culture is rejecting the idea of God as many used to, it is more that they are ignoring God, which is what White calls functional atheism. In other words, they are rejecting God by not thinking about Him at all.[34] Below is a table from George Barna on the faith segments of Gen Z.[35]

Gen Z Faith Segments **Barna**

9% Engaged Christian
33% Churched Christian
16% Unchurched Christian
7% Other faith
34% No religious affiliation

U.S. teens ages 13–18, n=1,490, Nov. 4–16, 2016.   © 2018 | barna.com
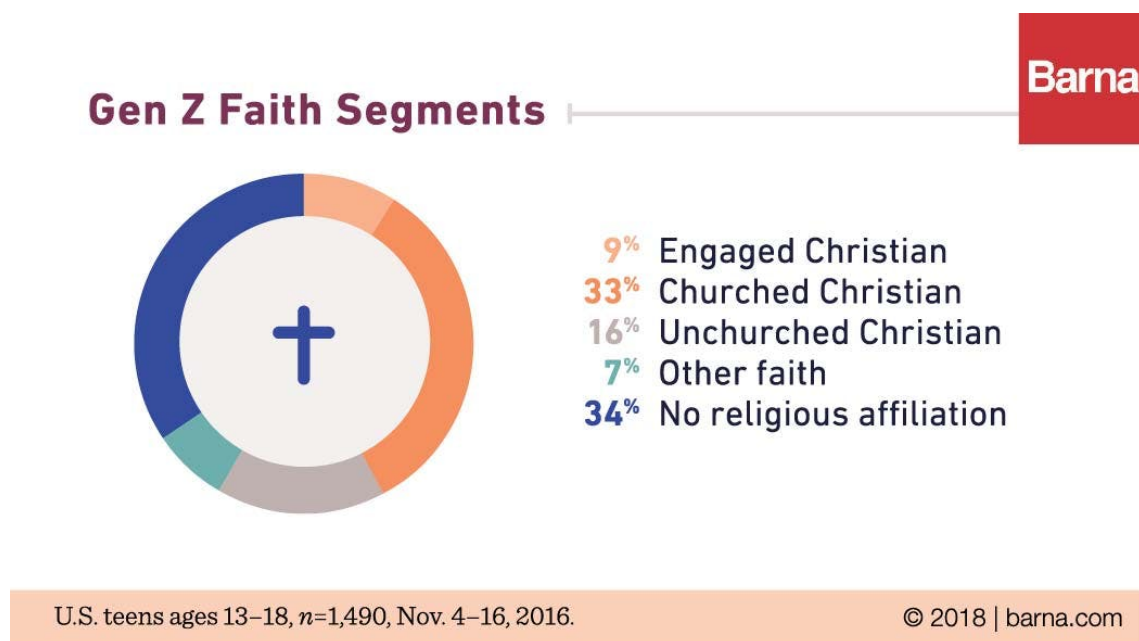
Figure 2: Faith Composition of Gen Z

Their worldview, mental health, relationships, and moral codes are highly influenced by the Internet, since their source for learning is Google. This changes the way that people think, reflect, and write far more than for other generations. Gen Z takes in so

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34. White, *Meet Generation Z*, 20.

35. Barna Group, "Gen Z Faith Segments," 2018, https://www.barna.com/research/gen-z-questions-answered/ (accessed January 4, 2019).

much information so fast, people are unable to process all that they receive. They are more likely to trust information that they find online than from interpersonal relations, and to consider social media a good place for giving and sharing opinions than any other generation thus far.

We are truly in a post-Christian culture in America. The number of people with a biblical worldview declines with each generation. Of the Boomer generation, only ten percent professed to have a biblical worldview. From Gen X, seven percent said they had a biblical worldview. This goes down to six percent for Millennials, while of Gen Z, only four percent hold a biblical worldview. The figures can be misleading, however, because even though 78 percent say they still believe in God, less than half of that 78 percent attend weekly services of any kind.[36]

As far as religious affiliation goes, Millennials reported being 44 percent Christian, 21 percent Catholic, five percent other faith, eight percent agnostic, seven percent atheist, and 15 percent had no answer. Gen Z reported that they were 42 percent Christian, 17 percent Catholic, seven percent other faith, 13 percent atheist and 14 percent had no answer. With each generation, belief in a God continues to go down. Comparing the statistics of biblical worldview with those of religious affiliation, the percentages show that just because someone says they are affiliated with a faith does not mean that they share its worldview. This is one of the most significant changes, not only with this particular generation, but with Western Christianity in general.[37]

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36. White, *Meet Generation Z,* 49.

37. Barna Group, *Gen Z,* 25-26.

A recent study by Pew Research Center found that numbers of "nones" (no religious affiliation) has grown to include 23 percent of American adults. This means that one out of every four adults you might meet on the street will say "none" when asked about their religious affiliation,[38] which brings up an interesting point about the ethics of this generation and how these are formed. Lack of knowledge of the Bible and theology causes a serious problem in the development of Christian character and ethics. Due to the intensive use of the internet from early childhood, Gen Z is having its character and ethical values formed through the screen. The internet provides information, but not the wisdom to interpret what is ethical and what is not. Added to this problem, one of the characteristics of Gen Z as a whole is having the power and independence to be able to make their own immediate ethical decisions based on who they are with and how they feel at the time.[39]

Josh Packard, a professor of sociology at the University of Northern Colorado and co-director of the Social Research Lab, has made it his life passion to find out why there is such widespread church decline. In the past people have always left the church, but they then often return. What he is finding lately is that when people leave they are no longer coming back. He calls these people the "*dones*" because, based on his research, they are "done" with organized, institutionalized religion. Packard believes that in general there are two important macro-level trends. The first is that people have lost their trust in social institutions and religious leaders, and secondly, the church is no longer intimately

38. White, *Meet Generation Z*, 11.

39. Paulus Widjaja, "Teaching Christian Character and Ethics to Generation Z," *The Conrad Grebel Review* 35, no. 1 (2017): 72-82, *ATLA Religion Database with ATLASerials*, EBSCO*host* (accessed June 22, 2018).

involved in the daily lives of individuals as it once was and is therefore no longer relevant to them.[40] People crave relationships and community, but not those that are controlled by a highly structured, bureaucratic institution. Sociologists have studied these types of organizations for over one hundred years and have found that at some point the tail begins to wag the dog and bureaucracy takes over. When it does, the agenda begins to change and much of the activity of the organization becomes geared toward its survival, with the result that people end up feeling used. The dark side of such structures is that the power becomes heavily centralized and hierarchical and church pastors become like CEOs of corporations. This centralization stifles the innovation, creativity, and community that so many people crave.[41] This is not to say that there should be no structure in a church, just that the structure should be inverted, with power used to support and develop people to serve God the way that He is calling them to serve, either inside or outside of the church.

This generation is one of the most censored of all generations. The younger people are the more they have been pressured into not making others feel bad by causing offense or giving a different opinion. This is a natural effect of an increasingly pluralistic, inclusive culture that says that it is judgmental to not agree with someone else's lifestyle. "Trigger warnings" were once written notices online or in physical spaces that stated that certain content would be unacceptable because it might cause fear or anxiety to certain trauma victims and should thus be avoided. Trigger warnings were originally designed to

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40. Josh Packard and Ashleigh Hope, *Church Refugees: Sociologists Reveal Why People Are DONE with Church but Not Their Faith* (Loveland, CO: LifeTree, 2015).

41. Packard and Hope, *Church Refugees*, 54-58.

keep people from triggering someone else's trauma because of their memories. However, in this new generation, trigger warnings have spread into both social media and the classroom, covering any material that might be offensive or emotionally distressing, and not restricted to any trauma that someone might have experienced. There are thus now trigger warnings surrounding all sensitive topics that might be offensive to others if a person says what they think. For example, if someone does not agree with a topic morally, that person is now required to hold their tongue or they might face consequences. Something similar has happened to safe places, in that they have morphed into something they were not originally designed for. Yet what happens to a culture when no one is allowed to hold an opposing view? The answer is that there can be no dialogue or possibility of persuading others of the truth.[42]

Many teens are afraid to talk about their faith or make any declarative statements for fear of a potential backlash. One might wonder what impact this will have on the future of church evangelism. Additionally, the number of individuals belonging to Gen Z who claim to be atheists is at 14 percent, which is double the number of all U.S. adults.[43] This makes Gen Z more of a spiritual "blank slate" than any generation before them. Thirty-four percent have no religious affiliation and many of them do not even have a basic education in the Bible or what Christianity is.

42. Alan Levinovitz, "How Trigger Warnings Silence Religious Students," *The Atlantic*, August 30, 2016, www.theatlantic.com/politics/archive/2016/silencing-religious-students-on-campus-/497951/ (accessed September 19, 2017).

43. Barna Group, *Gen Z,* 25.

Diversity

The good news about Gen Z is that they are the most ethnically diverse generation in American history. This generation accepts and elevates non-male and non-white dominancy. Those of multi-racial origin are the fastest growing demographic in this age group.[44] Compared with Millennials, who are 44 percent non-Caucasian, Gen Z is 48 percent non-Caucasian.

However, this generation takes diversity to a whole new level. They are not only diverse in their ethnicity; they are coming of age in a time where there are many diverse values, languages, cultures, family structures, educational systems, interpersonal dynamics, and economic structures, all converging in a big mess that is moving at warp speed. This generation expects differences. This type of environment causes people to go with the flow and change in accordance with the people they are with because of huge pressure to conform. This tactic is known as "code-switching," i.e., the practice of changing language and behavior in order to fit in and not offend. Even though code-switching has become a defense mechanism for these young people, it can have a negative effect on their identity development because either they feel they never fit in, or they feel as if they have split personalities because they can never really be themselves.[45] Views on identity are changing so fast and identity is so diverse for this generation that it is important for them to create a "safe place" for others and to accept and affirm others for who they are without being threatened or judged.[46]

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44. Barna Group, *Gen Z,* 20.

45. Barna Group, *Gen Z,* 32.

46. Barna Group, *Gen Z,* 12.

Gender Diversity, Fluidity and Morality

Boomer parents used to fear that other youth would teach their children about sex. Google is now the sex educator for this generation. In fact, this is the most religiously and sexually diverse generation in American history and they have a greater appreciation for social inclusiveness compared to other generations before them.[47] This generation has taken relativism to a new level and does not believe in absolute truth. As a result, they are sensitive to how others feel and are careful not to assert any one view as right or wrong. Many believe that moral issues can change. For instance, two-thirds of this generation believe that it is acceptable to lie and that it is not morally wrong. They lack a true compass in their lives because of social pressure about what is offensive. For instance, many believe that it is worse not to recycle than to view pornography.[48]

Generation Z strives to be accepting of everyone and everything. This leads them to give strong support to gay marriage and the rights of transgendered persons. For this generation, the question of same sex marriage is settled, with 73 percent in favor, and 74 percent supporting equal rights for transgender people.[49] Acceptance in these areas is equal to affirmation. According to the YouGov Survey of those between the ages of eighteen and twenty-four, 49 percent identified as something other than 100 percent heterosexual. According to White, seventy percent of all eighteen-to thirty-four-year-olds

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47. Barna Group, *Gen Z,* 12.

48. Barna Group, Porn in the Digital Age," April 6, 2016,

https://www.barna.com/research/porn-in-the-digital-age-new-research-reveals-10-trends/ (accessed December 20, 2018).

49. White, *Meet Generation Z,* 46.

are regular viewers of pornography and the average age they start viewing is eleven.[50]

This has become the new normal for this generation. It is thus a generation of sexual

fluidity, where almost half believe that sexual labels are repressive and that a person

should be able to follow their desires moment to moment. This trend relates back to the

strong contemporary values of individual freedom.[51]
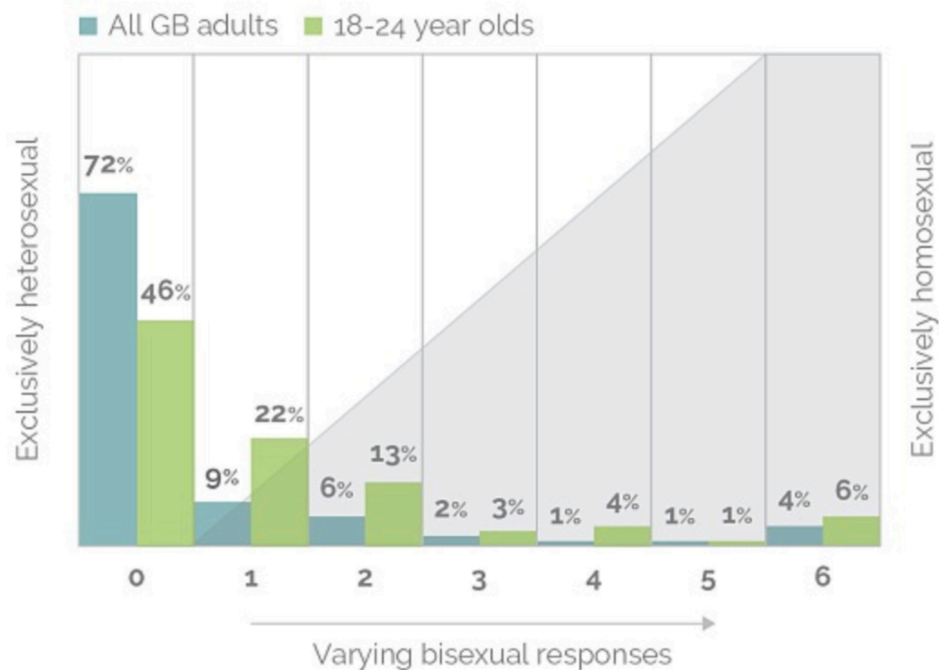
Figure 3. Gen Z Heterosexuality/Homosexuality

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50. White, *Meet Generation Z,* 57.

51. Helena Horton, "Nearly Half of Young People Don't Think they are Exclusively Heterosexual," *The Telegraph*, https://www.telegraph.co.uk/news/uknews /11807740/half-young-people-heterosexual-lgbt (accessed December 20, 2018).

Generally, Generation Z needs a high level of control, and young people want to be able to choose their own diverse paths and for others to be able to choose theirs. Compared to their parents' generation, they are more sexually fluid in their gender expression and sexual orientation as a whole. As older Gen Z's are starting to have children, more are choosing not to specify gender on their children's birth certificates because they want their children to be able to choose their gender when old enough. There is no normalcy anymore and this can be psychologically unsettling for anyone who is confused about their sexual orientation.[52] In fact, of Generation Z, around half believe that gender is how a person feels about himself or herself on the inside, and has nothing to do with that person's sex at birth:[53]

It Is Acceptable for Someone to Be Born One Gender and Feel Like Another
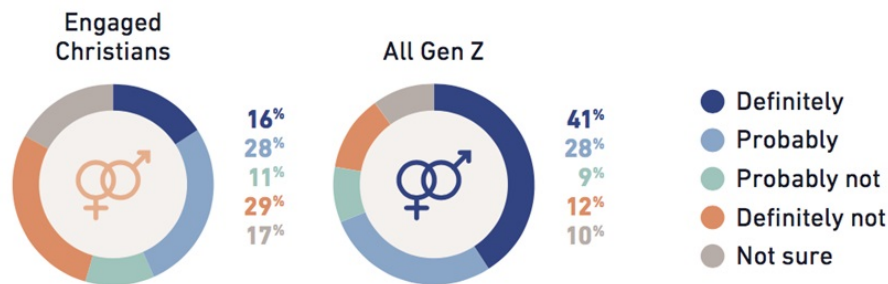
U.S. teens ages 13–18, n=485, July 7–18, 2017.

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52. Barna Group, *Gen Z,* endnote 18.

53. Barna Group, "It is Acceptable for Someone Person to Be Born One Generation and Feel Like Another," https://www.barna.com/research/gen-z-questions-answered/ (accessed January 4, 2019).

Figure 4. Gender Feelings and Identity

Marriage and Family

All this is building up to the most radical redefinition of the most important

institution that God created: marriage and family. It is no longer a world where marriage

is defined as comprising one male and one female. The concern about children living in

blended families is no longer the main issue. It is now a time where a family can be made

up of whatever a person desires it to be. It can include male with male, female with

female, children from surrogate parents, multiple parents, and polygamy. As a result, we

are now faced with the biggest questions and challenges about what it means to be

human. The doctrine of humanity is one of the most uncertain doctrines in today's culture

and one of the most challenged.[54] In the past it was not necessary to consider or examine

this doctrine, but due to rapidly changing morals and technological advancements this

issue has become pressing.[55] There has never been a period giving rise to so many

unusual questions, concerning, for example, stem cell research, human cloning, and

transsexualism. In fact, there are now what are termed three-parent babies from a process

in which parents can remove genetic mutations from their DNA and replace them with

another person's healthy DNA, while preserving all three parents' DNA in a way that will

benefit the child being born.[56]

When looking at the effects that a family of origin can have on children, one must

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54. White, *Meet Generation Z,* 19.

55. White, *Meet Generation Z,* 20.

56. James Gallagher, "UK Approves Three-Person Babies," BBC, February 24, 2015, http://www.bbc.come'news/health-31594856, 1 (accessed December 1, 2017).

look further than divorce statistics, single parent families, and the fact that marriage is on

the decline. According to the United States Census Bureau, in 2017 over one-quarter of

children under the age of eighteen were living with only one parent. There was also an

increase in children living with their fathers, from 12.5 percent in 2007 to 16.1 percent in

2017. However, in one-parent families, the majority of the children live with the mother.

In other words, 20 million children under the age of eighteen live with one parent, and

that works out to 27.1 percent of all living arrangements for children under age eighteen.

The following table illustrates the phenomenon of one parent families:[57]

Children Under 18 Living With One Parent

■ 12-17 years old   ■ 6-11 years old   ▢ 0-5 years old

Mother only
- 35.6%
- 35.2%
- 29.2%

Father only
- 43.1%
- 30.7%
- 26.3%

Note: Due to rounding, not all percentages add up to 100 percent.

United States Census Bureau
U.S. Department of Commerce
Economics and Statistics Administration
U.S. CENSUS BUREAU
census.gov

Source: 2017 Current Population Survey Annual Social and Economic Supplement
www.census.gov/topics/families.html

Figure 5. One Parent Families

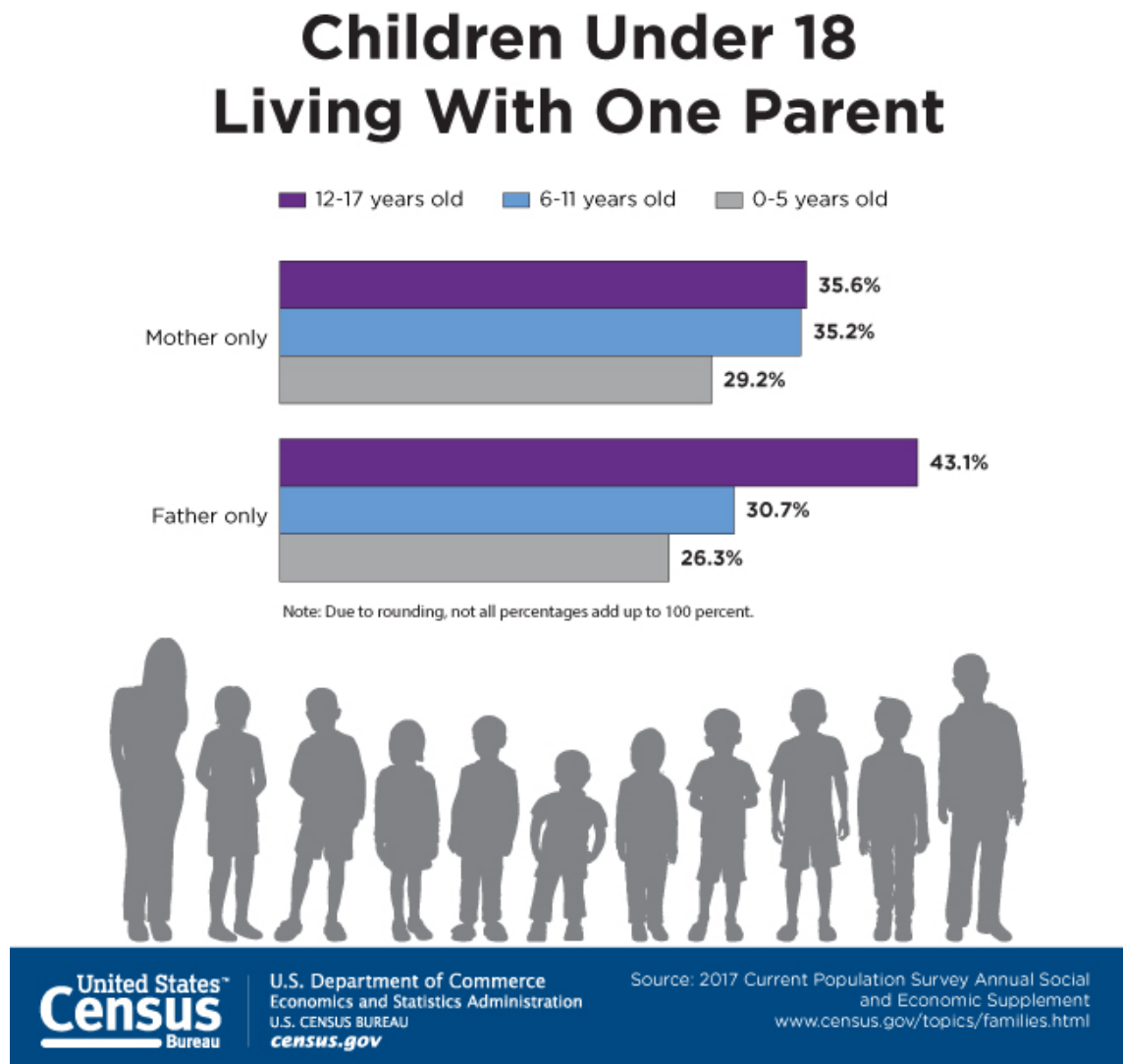Of the children who live with one parent, the most common marital status of the mother is never married, at 49 percent. The most common marital status of single fathers

57. Census Bureau, "Over One-Quarter of Children Under Age 18 Live With One Parent," Release # CB17-187, November 16, 2017, https://www.census.gov/newsroom/press-releases/2017/living-arrangements.html (accessed January 10, 2018).

is divorced, at 43 percent. Children who live with their mothers are typically younger than those who live with their fathers. Thirty-six percent of those who live with their mothers are between the ages of six and eleven, while 43 percent of those who live with their fathers only are between the ages of twelve and seventeen.[58]

The effects of divorce on developing children is significant, as there are many different elements and scenarios that can determine the potential severity of the outcomes. In fact, it has been said that those children who grow up in a divorced family may follow an alternative developmental pathway from those with two parent families. Some of the results in the children of divorce include social and behavior problems, aggressive or anti-social problems, depression, lowered self-esteem, and difficulty establishing and having healthy heterosexual relationships. The reason for many of these effects is inability to reach several developmental achievements.[59]

In the past, divorce was seen as a one-time event that required only crisis management. However, many practitioners are now seeing divorce as a life-long process in a family and in the child's development, rather than a single event. In fact, divorce is now seen as a process that begins pre-divorce and includes fighting, disunity, emotional upheaval and maybe pre-divorce separation. Then, during the divorce itself, there may be differences in parental behavior, such as hostile interactions and the roles of the parents flipped upside down and constantly changing. Additionally, the child experiences great loss in the emotional relationship with the parent who leaves and also with the parent who

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58. Census Bureau, "Over One-Quarter of Children Under Age 18 Live With One Parent."

59. Neil Kalter, "Long-Term Effects of Divorce on Children: A Developmental Vunerability Model," *American Journal of Orthopsychiatrists* 57, no. 4 (October 1987), 1-2.

stays, because of the emotional, and economic stress on the single parent. This initial period of crisis lasts for about two years and then becomes part of the ongoing divorce process, impacting on the child's development and with further enduring effects from other stressful events, such as shifting from residence to residence, continuing hostility between parents, loss of, or limited contact with one parent, parental dating, and remarriage. Divorce needs to be seen as an extended process that continues into the child's own marriage and family.

Terry Wardle states that there are seven core longings every child has during their developmental years, that when met in the context of caring and faithful parents, will produce mentally and emotionally secure human beings. Parents are to provide:

- A safe and secure environment.

- Constant reinforcement of personal worth.

- The repeated message that the person is valued, unique, and special.

- Unconditional love and acceptance.

- Basic care and nurture.

- Encouragement to grow and develop personal gifts and talents.

- A pathway to fellowship with God.

Even if many of the physical needs of the child are taken care of during the divorce process, there might be years where the child's core emotional needs are fractured.[60] Viewing the list of core needs through the lens of character structure covered in Chapter 1, it can be concluded that a child who goes through a divorce might

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60. Terry Wardle, *Healing Care, Healing Prayer, Helping the Broken Find Wholeness in Christ* (Abilene, TX: Leafwood Publishers, 2001), 43.

experience deficits in every part of their character structure, covering bonding, separation, integration, and adulthood.

Since 1940, households have grown smaller, reflecting the rise of people living alone and the decrease in number of children. In 1940 the average family size was 3.7 people and in 2017 it was 2.5 people. Today, less than nine percent of households have five or more people living together, that is, one in ten households. This is a decrease from 1960 where 23 percent of all households had five or more people in them.[61]

The median age for marriage is also rising. For instance, in 1947 the median age for men to marry was 23.7 and 20.5 for women. In 2017, the median age for marriage was 29.5 for men and 27.4 for women. Opting out of marriage has risen also, since 35 percent of men and 29 percent of women had never been married in 2017, compared to 26 percent of men and 20 percent of women in 1950. In 1950, married couples with children under eighteen made up 93 percent of all of the households, but in 2017 this was down to 69 percent of all households with children under eighteen being married couples. Eight percent of the 64 million parents living with children under the age of eighteen are unmarried cohabiting parents. This means 4.9 million children are living with unmarried cohabitating parents. In 2017 there were 7.8 million unmarried opposite-sex couples living together, and in a 2016 American Community survey out of 887,456 same sex couple households, there were 16.5 percent who had children living in the household.[62] Even though 50 percent say that their parents are their primary role model, only a third

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61. Census Bureau, "Over One-Quarter of Children Under Age 18 Live With One Parent."

62. Census Bureau, "Over One-Quarter of Children Under Age 18 Live With One Parent."

say that their family is core to their own identity. After reviewing the above statistics, it is not surprising Generation Z cannot stake their identity on family.

Doug Sosnik, who was a close adviser to former President Clinton, is known in Washington circles for his "big-think" memos about what is going on in American politics. In his article, "America's Hinge Moment," he writes that America is going through the most significant change since the Industrial Revolution. "Across the United States, we are seeing a convergence of economic, technological and demographic forces that is transforming every aspect of our lives. These changes are all reinforcing each other, adding to the pace and the scale of the disruption."[63] Sosnik uses the term "hinge moment" because he believes that the shifts we are seeing in our culture signal an inevitable political earthquake. He writes that years from now, we will look back on this time and see it as a hinge moment that connects two historical periods in time. This is a transition phase that will be faster than anything encountered in a hundred years. He goes on to say that these moments do not happen overnight, but they build over a period of time. He believes a series of factors are contributing to the present hinge moment: specifically, economic uncertainty, global instability and technological advances. Along with these drivers, the changing demographics are towards greater ethnic diversity, and by 2040 he believes the United States will be a majority-minority country where no race will constitute the majority of Americans.[64]

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63. Doug Sosnik, "America's Hinge Moment," *Politico,* March 29, 2015

https://www.politico.com/magazine/story/2015/03/2016-predictions-americas-sosnik-clinton-116480 (accessed November 7, 2016).

64. Sosnik, "America's Hinge Moment."

The Legalization of Marijuana

Generation Z will be the first generation to emerge as adults in a world of legalized marijuana. Just as they are the generation that has never been without the internet, many of them will also never know a world that does not have legalized marijuana. The unfortunate consequence of this legislation is that it approves and gives the impression to teens and young adults that consuming marijuana is a harmless thing to do. Yet it is expected that in the years to come, more studies will show the harmful effects of the ongoing usage of marijuana.

Cigarette smoking became a worldwide trend in the 1920s and was even encouraged by society through advertising and marketing up through the 1960s. Then we began to see the long-term detrimental effects of this trend and laws were passed concerning the advertising of cigarettes, while educational information on cancer risks began to flood society. Now cigarette smoking is seen as posing an extremely detrimental health risk.

 Marijuana is the most widely used illicit drug in the United States, and ongoing debates about legalization have caused increasing concern regarding the potential health effects of chronic use. There have been many studies done on heavy marijuana usage; however there have not been many longitudinal studies on the long-term effects of this drug, especially on chronic adolescent use and risk factors for physical and mental health later in adulthood. According to one combined longitudinal twenty-year study conducted by researchers from the University of Pittsburgh School of Medicine, Rutgers University, and the University of Pittsburgh Medical Center, evidence suggests that those with heavy marijuana use during adolescence may be particularly prone to health problems in later

adulthood compared to non-users. This is probably is due to the fact that marijuana use disrupts key maturation of the pre-frontal cortex during this important developmental period. The effects include respiratory illnesses and psychotic symptoms, high blood pressure, depression, and anxiety disorders in the mid-thirties.[65]

Over the last decade, the numbers of frequent users have increased in the United States, with 8.1 million people reporting daily or almost daily use at twelve years of age or more. Not surprisingly, adolescents who perceive a low risk to using cannabis have a higher rate of using cannabis. Unfortunately, the industry is pushing how healthy and natural cannabis is for users. However, there is evidence disputing that cannabis is a harmless substance and showing that it can lead to severe health consequences.[66] For instance, while those who smoke cannabis may not develop a psychotic disorder, there is much evidence of a genetic link between those who do become psychotic and the smoking of cannabis. This genetic link involves one of the enzymes responsible for the metabolism of dopamine, and adolescent cannabis users are at increased risk of developing schizophrenia.

Studies show that the longer individuals are engaged in weekly cannabis use, the higher the likelihood that these individuals will develop psychotic symptoms. Heavy

65. Jordan Bechtold, Theresa Simpson, Helene R. White, and Dustin Pardini, "Chronic Adolescent Marijuana Use as a Risk Factor for Physical and Mental Health Problems in Young Adult Men," *Psychology Of Addictive Behaviors* 29, no. 3 (2015): 552-563, *PsycARTICLES*, EBSCO*host* (accessed June 22, 2018).

66. Jonathan Barker, "Review of the Public Health Risks of Widespread Cannabis Use," *Rhode Island Medical Journal* 101, no. 3 (2018): 22-25. Academic Search Complete, EBSCOhost (accessed June 23, 2018); Carlos María Bettina Ortiz-Medina, and Constanza Daigre, "Early Cannabis Use and its Relation to the Development Roncero, Raúl Felipe Palma-Álvarez, Víctor Barrau, Neide Urbano, Nieves Martínez-Luna, of Psychiatric Disorders: A Review," *Salud Mental* 40, no. 6 (2017): 291-298. Academic Search Complete, EBSCOhost (accessed June 23, 2018).

cannabis use is associated with impairments in memory and attention that persist and worsen with increasing years of regular use, including impaired school performance, high risk of dropping out of school, lower income levels, unemployment, and lower satisfaction with life.[67]

Scientists from the Amen Clinics in Costa Mesa, CA, John Hopkins University, University of California, Los Angeles, and the University of California, San Francisco, studied images of 62,454 brain SPECT scans of more than 30,000 people between the age of nine months and 105 years of age. The purpose was to find common factors that accelerate brain aging. The conclusion they reached is that schizophrenia, cannabis use, and alcohol abuse are several disorders that are related to accelerated brain aging.

The brain disorders and behaviors predicted are accelerated aging, especially schizophrenia, with an average of four years of premature aging, cannabis abuse (2.8 years of accelerated aging), bipolar disorder (1.6 years accelerated aging), ADHD (1.4 years accelerated aging) and alcohol abuse (0.6 years accelerated aging). These numbers are only averages, and would change according to the amount, frequency, and number of years the individual engaged in cannabis or alcohol abuse.

Since legalization in many states within rich nations, the consumption of cannabis has become more widespread among young adults and adolescents. The wealthier the country, the greater the cannabis usage. Within these countries, wealth and availability foster more communities that are drug consumers. These communities play a major role in the socialization of young people and have become more common amongst normal young people as a recreational leisure activity. Even though at this time cannabis use

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67. Barker, "Review of the Public Health Risks of Widespread Cannabis Use," 291-298.

appears to have less adverse health risks than that of alcohol and opioids, regular users of cannabis do have a higher risk of experiencing psychotic symptoms and disorders. Additionally, the personality traits of agreeableness and conscientiousness are negatively impacted by regular cannabis use. In many studies, satisfaction and general happiness with life are negatively related to the use of cannabis.[68]

This is a concern for professionals who work in drug rehabilitation, because more people are seeking out drug clinics for cannabis addiction. In the United States, approximately 300,000 new individuals seek professional help for cannabis dependency each year.

Cannabis is often seen as less addictive than other drugs; however, there are moods correlated with cannabis use that are a mixture of positive or desired mood states, along with other less desirable mood state changes. For instance, the effects of recreational cannabis may include positive feelings of sociability, happiness, and calm, yet also generate more negative feelings of anxiety, agitation, and suspicion. The withdrawal effects of cannabis include irritability, anxiety, anger, and depression; with these negative feelings commonly reported by two-thirds of those sampled.

Other psycho-physiological and behavioral effects of cannabis withdrawal can include psychomotor agitation, reduced appetite, and impaired sleep. These withdrawal symptoms can make stopping the drug difficult. The key problem is that pleasurable mood states on the drug are followed by negative moods off-drug, thereby

68. Stefano Tartaglia, Stefano, Anna Miglietta, and Silvia Gattino, "Life Satisfaction and Cannabis Use: A Study on Young Adults," *Journal Of Happiness Studies* 18, no. 3 (2017): 709-718. Academic Search Complete, EBSCOhost (accessed June 23, 2018).

causing repetitive mood vacillations and heightening the probability of drug dependency.[69]

Additionally, a study done on those who were high cannabis users in adolescence revealed lowered IQ scores in adult life, a phenomenon that persisted even after cannabis discontinuation. They provide additional evidence that chronic and heavy cannabis abuse results in long-lasting brain dysfunction in all users and in long-lasting schizophrenia-like psychotic symptoms in more than half of all users. These findings suggest that we need to reevaluate the current classification of cannabis as a "soft narcotic" that is typically considered harmless.[70]

Neuroimaging studies have also found that an earlier age of marijuana use is associated with altered neural tissue health in gray and white matter and functional brain activation patterns. The studies show associations between early age of usage and poorer processing speeds and executive functioning performance. Several studies have identified poorer outcomes associated with earlier age of marijuana usage such as regular use before the age of sixteen. These include poorer reaction time, performance, executive functioning, memory performance and verbal abilities.[71]

69. Andrew C. Parrott, Amie C. Hayley, and Luke A. Downey, "Recreational Stimulants, Herbal, and Spice Cannabis: The Core Psychobiological Processes that Underlie Their Damaging Effects," *Human Psychopharmacology: Clinical & Experimental* 32, no. 3 (2017), Academic Search Complete, EBSCOhost (accessed June 23, 2018).

70. Joannis N. Nestorus, Elena Vakonaki, Manolis N. Tzatzarakis, Athanasios Alegakis, Markos D. Skondras, and Aristidis M. Tsatsakis, "Long Lasting Effects of Chronic Heavy Cannabis Abuse," *American Journal On Addictions* 26, no. 4 (2017): 335-342. Academic Search Complete, EBSCOhost (accessed June 23, 2018).

71. Joanna Jacobus, Lindsay M. Squeglia, M. Alejandra Infante, Norma Castro, Ty Brumback, Alejandro D. Meruelo, and Susan F. Tapert, "Neuropsychological Performance in Adolescent Marijuana Users with Co-occurring Alcohol Use: A Three-year Longitudinal Study," *Neuropsychology* 29, no. 6 (2015): 829-843. PsycARTICLES, EBSCOhost (accessed June 22, 2018); J. J. White, *Generation Z:*

Personal Deficits

Trauma exposure as a child or adolescent can cause emotional and behavioral problems with internal and external symptoms, including PTSD. Trauma and its effects and symptoms range from mild to severe. According to a study done at the University of Washington with ninety-four adolescents, aged thirteen to nineteen, who were seeking clinical services, either in inpatient and outpatient psychiatric facilities, residential substance abuse or outpatient medical services, all self-reported that they had experienced at least one traumatic event in their lives.

Even in in a national sample of U.S. adolescents aged thirteen to seventeen years of age who were not seeking clinical treatment, 62 percent had been exposed in their lifetime to one traumatic event and 19 percent had been exposed to three or more traumatic events. Traumas that youth most frequently experience are physical abuse, sexual abuse, and witnessing domestic violence. Other common traumatic experiences include divorce of parents, natural disasters, and community violence.

When these traumatic experiences occur during the child or adolescent's richest period of development, the results can disrupt biological and psychosocial development, especially if the trauma is chronic and of an interpersonal nature. The resulting emotional and behavioral problems are divided into internalized and externalized problems. Internalized problems include symptoms related to mood and emotion such as anxiety, depression, suicidal tendencies, withdrawal, affect dysregulation, negative self-concept, and the inability to feel pleasure.

Understanding and Reaching the New Post-Christian World Grand Rapids, MI: Baker Publishing Group), Kindle Edition, 11.

Externalized problems include aggression, delinquency, oppositional defiant disorder, and conduct disorder. In a recent estimate of lifetime PTSD prevalence, 4.7 percent of adolescents experience PTSD. All of these symptoms lead to very dysfunctional interpersonal relationships.[72]

In addition to childhood and adolescent traumas, there are older adolescent and young adult traumas that can also lead to psychological distress in young adulthood. Sexting is now a common adolescent and young adulthood practice, i.e., the exchange of sexually explicit content via text messages, photos, or videos through smartphones, Internet, or social media.

Sexting has been linked with several risky and aggressive behaviors, including dating violence. A study conducted with 1,300 participants, 68 percent female and with an average age of twenty, included completing a survey showing sexting behavior, conflict in dating, and general health. The results showed that 82.23 percent of the participants reported having sexted at least once. Males were more likely to be higher users of sexting practices than females. High/moderate users of sexting committed more offline dating violence and online violence such as bullying and other aggressive behavior leading to victimization, perpetration, and psychological distress. With large amounts of sexting occurring during adolescent and young adult years, the violent consequences just add to the trauma of this generation, leading to greater interpersonal dysfunction.[73]

72. Doyanne Darnell, Aaron Flaster, Karin Hendricks, Amanda Kerbrat, and Katherine Anne Comtois, "Adolescent Clinical Populations and Associations Between Trauma and Behavioral and Emotional Problems," *Psychological Trauma: Theory, Research, Practice, And Policy* (2018), PsycARTICLES, EBSCOhost (accessed June 22, 2018).

73. Mara Morelli, Dora Bianchi, Roberto Baiocco, Lina Pezzuti, and Antonio Chirumbolo, "Sexting, Psychological Distress and Dating Violence Among Adolescents and Young

In *State of Pastors*, George Barna provides statistics on the number of pastors who struggle with mental illness and addiction. In his research, he discovered that almost half the pastors surveyed self-reported that they had struggled with depression sometime during their time in ministry. At least 19 percent of pastors say they have also struggled with addictions. Pastors who reported that they were not satisfied with their work, were twice as likely to experience depression, (69 percent) vs. those who are satisfied with their work. However, mental illness is less likely to end a pastor's ministry than burnout or moral failure. Forty-one percent of pastors reported that they knew one or more pastors who left ministry for mental health reasons. However, 76 percent reported that they knew one or more pastors who left ministry because of burn-out, and 53 percent said they knew at least one pastor who had left ministry because of moral failure.

One in five pastors reports that they struggle with addiction. Sixty-nine percent of those say the most common addiction is pornography or other sexual addiction. Amongst senior pastors, 14 percent say that pornography use is a current struggle, and 43 percent say that it has been a struggle in the past. The younger the pastor, the more likely he or she will have an addiction of some kind. Of all pastors, 46 percent say that they fear that disclosure would have a negative impact on their lives and ministry, and Barna reports that the stress levels of those who have an addiction is compounded by the isolating nature of their struggle. In an interview, Jim Hawkins, a former pastor and now a Marriage and Family therapist, describes addiction as a misguided attempt at self-healing. Without the presence of safe, secure, and reliable relationships, the pastor feels

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Adults," *Psicothema* 28, no. 2 (2016): 137-142. Academic Search Complete, EBSCOhost (accessed June 22, 2018).

depressed, and addictions like porn, drinking heavily, overeating, or even cutting are an effort to not feel so bad.[74]

Addiction is a symptom of a deeper issue. The effects of trauma on a young child or adolescent during the formative and developmental years can damage the "characteriological" structure of a human being. The term "characteriological structure" refers to the internal makeup, the heart and soul or character of a person. It is defined at a set of capacities required to meet the demands of reality.[75] This includes integrity, but also self-care, satisfying relationships, dealing with imperfection of self and others, finding and developing one's strengths and gifts, and living by a moral code that reflects God's ways. Character structure can be better understood by seeing it from the perspective of a developmental model (see Appendix K). Character formation also includes finding one's God-given purpose and mission in life. When all this is strong and adaptive, symptoms do not damage the person's personal, relational, or career life. However, when there have been arrests in development or injuries such as trauma, the symptoms begin to hinder the person.

Even though a person may appear to be a functioning adult, trauma causes symptoms that are the result of deeper causes. Those symptoms can range from mild to severe. John Townsend writes that there are four domains of a person's character structure: attachment, separation, integration, and adulthood. Each of these areas develop

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74. George Barna, in partnership with Pepperdine University, *The State of Pastors, How Today's Faith Leaders are Navigating Life and Leadership in an Age of Complexity* (Barna Group, 2017), 48.

75. John Townsend, *"Competence and Character in Leadership,"* April 2015, https://www.cloudtownsend.com/competence-and-character-in-leadership-dr-john-townsend, (accessed November 1, 2018).

at different points in a person's life and a person can have health or deficits in each of these areas.[76]

Character, as defined by John Townsend and in light of biblical passages such as Romans 5:3, refers to the deposits, the deficits, and experiences that have shaped us; as well as our responses, i.e., whether we face the dark side of our selves or continue to run from it and build defenses. "Without awareness and relationships that will move us on a pathway or journey to develop our character, we will try in our own strength to try provide what we are in need of." Sometimes we can succeed for a while, as long as we keep reaching our goals and life is running smoothly, but when that is not happening we can find ourselves in trouble. Character structure is defined as that set of capacities required to meet the demands of reality.[77] It is like a ship that has enough integrity to sail the rough seas.

One of the key areas of a person's character structure is their ability to bond with others in close relationships. When an infant has been able to attach to parents and receive love during its first year, that infant grows with a sense of belonging, safety, and attunement, and is able to form good emotional memories that soothe and comfort them in times of stress. This facility accelerates their ability to be involved in a relational community as adults, and provides the ability to reach out, not only to depend on others, but to also to see others as the source of good and warm experiences. The child begins to develop healthy desires for relationships. Without such experiences, research indicates that these important traits do not develop well. Obviously, there is a continuum from mild

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76. Townsend, "Competence & Character."

77. Townsend, "Competence & Character."

to severe, but one of the consequences is that there is no trust for God or others, and it is hard for the individual to experience emotions and needs. They rely on their own willpower instead of strong relational ties with God and others in order to work through and solve challenges. These are also people who are able to give to others, but are never on the receiving end, because this would make them vulnerable to those they do not trust.[78]

Another key area of character development concerns separation, which is the ability to differentiate oneself from others in terms of personal values, thoughts, feelings, and choices. Those who are strong in the area of separation are able to have healthy boundaries yet are also able to connect deeply with others and to confront them in love. Separation is a normal part of a child's development. When children turn two, they begin to say "No!" However, if a parent does not encourage the child to begin to separate and do things on their own, perhaps due to the parent needing the child's attention because of chronic illness, alcoholism, or mental illness, the child can grow into a co-dependent adult who seeks to avoid conflict. They feel guilty when they disappoint others and are unable to express anger because they believe everything must be their fault. They can also adopt their parent's style of high-control of their own children and of all the people around them.

Integration in character structure is the ability to accept the good and the bad parts of life, of oneself, and of others. A person with good integration is able to metabolize the negative aspects of life—those things that are imperfect—losses, pain, and sin, as well as the positive things in life. They can still be happy and successful even when

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78. Townsend, "Competence & Character."

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disappointment comes, and still acknowledge the good. They grieve the losses well and use these experiences to love others better.[79]

Integration happens when parents accept the good and the bad in their child and graciously love all of their parts. This acceptance allows children to accept themselves when they do something wrong, or make a mistake, or experience a failure. Otherwise the child can grow up to be a perfectionist through the self-judgment, shame and guilt that they feel, and tend to blame others and be defensive when someone points out a flaw. Instead of seeing themselves as doing something wrong, they instead see themselves as foundationally wrong in their being.[80]

The last element of character structure is adulthood. This occurs when a child has progressively grown into an adult and has confidence and ownership over their own life. As the family is the source for the person's authority structure, with grace, truth, and time the child will grow into his or her own sense of healthy authority. Healthy parents allow a child to feel loved, approved and therefore "self-approved" to live by the rules of their parents, and to navigate adolescence, and finally take ownership of their own future. If there has not been good healthy authority, the child will grow into someone who struggles with adulthood and often feels and behaves as if they are one-up or one-down in the way they relate to other adults. They may not have the confidence to make decisions and require validation from authority, or they may resist authority and become rebellious.

79. Townsend, "Competence & Character."

80. Townsend, "Competence & Character."

Each of these domains of character structure positively or negatively affects the functioning of a person's life in the area of relationships. There are symptoms of deficits that can be categorized in terms of personal, people-related, and performance-related.[81]

Personal symptoms include depression, anxiety anger, guilt, shame, and so on. When there are ongoing unresolved issues, a person often reverts to behaviors that temporarily help fix the problems of addiction or other self-sabotaging behaviors. People symptoms include relational struggles in marriage, family, parenting, dating, or friendships. The negative behaviors that might emerge relationally are alienation, constant conflict, and the need to control others. Performance symptoms relate to what a person "does" in their life. These include career problems, financial struggles, and sticking with a job.[82] As seen above, the family of origin matters in a leader's life if they are to function well in their own family and ministry relationships. This is why the breakdown of the family in this current culture can be so devastating. Social support systems from birth play an important role in reducing stress, anxiety, and depression and research has shown that social-bonding buffers acute and chronic stress and has effects on health and psychological markers.[83]

Conclusion

All of these cultural and personal deficits will increase if not addressed. Without intervention from older, seasoned, redemptive leaders, many young leaders will not have

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81. Townsend, "Competence & Character."

82. Townsend, "Competence & Character."

83. Eli Puterman and Elisa Epel, "An Intricate Dance: Life Experience, Multisystem Resiliency, and Rate of Telomere Decline Throughout the Lifespan," *Social and Personality Psychology* 6, no. 11 (2012), 813.

a good chance of gaining resiliency throughout their lives. The result will be damage in the wake of their leadership and in their families. If contemporary culture and its young leaders are left to themselves to continue on this path, things will look completely different in the church in the next decade or two. In this concluding section I outline some of the potential implications of these cultural deficits for the future church.

Because of their personal experience of recession and war, many who are called to vocational ministry may not feel safe entering into such a ministry, for fear that they will become financially destitute and unable to support a family. The numbers of emerging leaders entering into ministry may therefore be few. Others who make it into ministry leadership may believe that success is all up to them, and that it entails working harder and longer in order to look successful in the eyes of others. Others may try to climb the ladder to higher paying, more powerful positions in order to prove their success and worth, thereby forfeiting their true calling. This fear-based approach to ministry can cause depression, burn out, and lack of resilience. More people will leave the ministry from this generation because of their great need for personal and financial success.

Without intervention, emerging leaders will continue to avoid true relationships and community. They will isolate themselves and feel they are not truly known. They might then turn back to the screen, where they are electronically connected with the world, but relationally starved. They will lack understanding of how to be present in social contexts. This will cause new leaders to become vulnerable in many ways and to many online temptations. Physiologically, they will continue to be vulnerable to emotional and mental problems as individualism supersedes true community and accountability to others.

In a world where absolute truth is seen as morally wrong, more false teaching will enter into the church and the line between true and false theology will be increasingly blurred. Leaders will not be able to proclaim what is moral and immoral, if they even believe there is such a distinction. Some Christians will change their moral code based on the group they are with or the site they are on.

Many leaders will listen to the culture and indulge in immoral lifestyles, and we will see more tabloid articles about the ones who have fallen. With increased privatization, the church could become silent for fear of invading people's privacy and shrink because of a growing lack of trust in social institutions. Pastors will use "Google" to write their sermons and receive their theology from their devices, possibly without the wisdom to discern if what they are adopting is true or not. They will be fearful about teaching on sin because discussing sin will be considered increasingly offensive, much like other "trigger words." Nor will members feel the freedom to talk about their faith outside the church, which will drastically change the way we do evangelism.

The Apostle Paul predicts what will happen as time goes on: "The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons" (1 Tim 4:1, NIV). As the church and individuals become more pluralized and relativism spreads, at an extreme, on any given Sunday all types of faiths could be practiced at the same church and inside various individuals' minds and hearts. This would be a church that is all about "me." Servant leadership will bow to "rights" instead of to responsibility to God and others. This trend will also erode community, because community is about sharing and caring for others before oneself, and having

shared beliefs and a sense of belonging to each other. Again, loneliness and depression will afflict this generation more than any previous generation of leaders.

The continuous breakdown of the family will have devastating effects on emerging leaders, as they may not have grown up in anything that resembles the traditional family. As matters now stand, 73 percent in Generation Z are in favor of same-sex marriage. With the rise of gender diversity and fluidity, they may have had no role model of a women, or man, or a healthy marriage and family, and may have had little or no relationship with one or both of their parents. A child or adolescent growing up in this sort of environment will not come away unscathed. What effect will this have on them emotionally? How will it affect their personal relationship with God and what will it do to their own sexual identity and marriage? Then, with the legalization of marijuana in more and more states, we will continue to see Christians engage in its usage, leading to more substance abuse and addiction.

There has never been a time where we are more in need of redemptive leaders to engage relationally with emerging adults and bring awareness to their lives. God desires his church and its leaders to flourish, and he will use those redemptive leaders who are willing to engage with this generation. As this thesis suggests, in order for emerging leaders entering into ministry to develop into resilient redemptive leaders, one must begin the journey with spiritual, emotional, and cultural awareness.

More than ever before in history, Christian leadership development needs to target the cultural and emotional deficits of those who will be entering into ministry. In the words of Rodney Cooper, "Redemptive leaders guide others into finding and releasing the power of their own redemptive stories in their successes, failures, wounds and

tragedies. They, then, are powerfully able to speak hope and healing, by God's grace, into the hearts of others."[84]

Research shows that resilience is built through supportive relationships and community. Childhood sexual abuse is known to be the most traumatic thing to happen to a child. Adult survivors of childhood sexual abuse attribute their ability to lead functional, vibrant lives to their ability to seek connection, commonality and acceptance from others who have exhibited resilience. This is also true of other forms of trauma. One such study was conducted amongst Syrian refugees in Turkey, where all the refugees had experienced trauma.[85] Many had multiple ACE scores, suffered from PTSD and other psychiatric disorders. All had their homes bombed, and many had family members killed, missing, or still in the country, but facing grave danger. Many of the refugees are young adults, have very little education (some only up to 4th grade), and others cannot read. The refugees face ongoing stress from poverty, discrimination, lack of services, and acculturation. However, the study found that there were factors that could protect their mental health and well-being, such as a strong sense of ethnic group belonging, and social bonding with each other. The researchers found that the more groups the refugees belonged to before their migration and which continued after the migration, the less vulnerable they were to the effects of the trauma they had experienced in the past and were currently experiencing. In chapter 4, I explain the methodology implemented in the

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84. Rodney Cooper, "Redemptive Leadership," Cohort 1, class lecture, Rodney Cooper, May 2015.

85. Anouk Smeekes, Maykel Verkuyten, Elif Çelebi, Ceren Acartürk, and Samed Onkun, "Social Identity Continuity and Mental Health among Syrian Refugees in Turkey," *Social Psychiatry and Psychiatric Epidemiology: The International Journal for Research in Social and Genetic Epidemiology and Mental Health Services* 52 (10): 1317–24, doi:10.1007/s00127-017-1424-7.

project focus group and describe the instruments that were used to access and bring initial

awareness to emerging leaders. Through this assessment, followed by a relational

discussion and interpretation with the emerging leader, I am able to answer the questions

raised in the core hypothesis of this paper.

CHAPTER 4

METHODOLOGY

Introduction

Self-assessment brings awareness. In our fast-paced society we do not often take enough time to assess, ponder and then act based on the results that we have discovered. In New Testament times there were no formal assessments or evaluations, but today we have tools that can guide and correct us on our developmental pathway. "Evaluation is like comparing our path to a true compass."[1] This is true both of our spiritual and emotional development. For the emerging leader, assessment and examination would begin at the onset of their ministry and awareness would result from the assessments when processed in relationship with a redemptive leader. One should think of assessment as similar to a medical assessment or check-up. We have initial checkpoints during infancy and childhood to monitor development and take any needed corrective measures, and these checkups continue during adulthood, as we are encouraged to have our yearly exams to bring to awareness any problems that might have arisen in our physical health. We need to apply the same diligence to our spiritual and emotional lives as we do to our physical lives.

The research presented in Chapter 3 included Gen Z as a whole. The participants of research from Barna included a sample of the whole generation, differing ethnicities,

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1. Harvey Powers, "Assessment," Powerpoint, Cohort 1, Charlotte, NC, May 2015.

and different spiritual identifications: Christians (nominal and committed), other religions, atheists, and the non-affiliated.

The research and methodology chosen for this thesis sought to assess young committed Christian adults from Gen Z and compare them to the rest of their generation. The director of a Christian ministry on two secular college campuses in California offered the involvement of student leaders for the research for this thesis-project. This Christian ministry has clubs on college campuses throughout the United States. The students were given information about the thesis-project (see Appendix I), and twenty-one students stated that they were interested in participating. After students signed up they were sent a letter (see Appendix J). thanking them for participating and explaining the next steps for beginning the assessments. Only twelve students completed all of the assessments. Of those twelve, eleven are serving as leaders in their clubs. The breakdown of ethnicities included two Asians, seven whites, one Hispanic, African American, and one of mixed White/Filipino ethnicity. Of the two Asian students, one was female and one was male. Of the white students, five were female, and two were male. The Hispanic student was female. The black student was female, and the White/Filipino student was female. See figure 6 below.

Student Ethnicity

Philippino/White
8.3%

Asian
16.7%

Black
8.3%

Hispanic
8.3%

White
58.3%
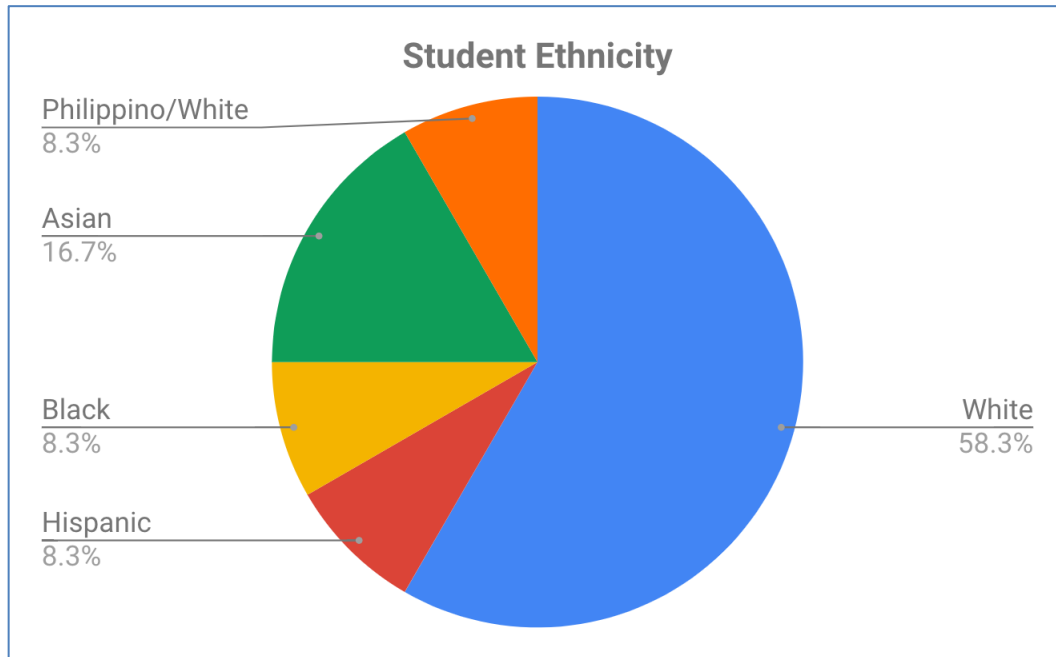
Figure 6. Participant Ethnicity

Assessment Process

The information sought in the assessment process includes background information, emotional and spiritual health data, relational and conflict style, worldview, values, and trauma assessments. These assessments are used to help identify obstacles that might prevent growth as redemptive leaders. So far, the biblical study of redemptive leadership, the research review of Chapter 3, and now the process of assessment and interpretation through relational discussions all help to answer the following key questions:

1.   How might we describe redemptive organizational leaders?

2.   What common cultural and interpersonal deficits in today's young adults might hinder their process of becoming redemptive leaders?

3.   Can we increase awareness in young adults through assessment and relational coaching, to influence and encourage them along a redemptive leadership pathway?

4.   How might current redemptive leaders engage relationally in the lives of future leaders to help them forge a ministry career of resilience, longevity, and transformation?

These questions form the basis for the following hypothesis, i.e., *A relational process of fostering spiritual, emotional and cultural awareness in the lives of emerging leaders will enhance the likelihood of developing resilient, life-long, spiritually, and emotionally healthy leaders.*

The assessment process is not an end in itself but a starting point for awareness and future transformation, and is to be processed through grace-filled relationships. In order to be continually developing, redemptive leaders need to be actively involved in internal examination and a growth process in order to have maximum external impact.[2]

It is important for the emerging leader to have some baseline assessments of their past history, cultural context, leadership style, personality, conflict style, and interpersonal relationship style. The following assessments are a beginning point that a redemptive leader can use with an emerging leader to begin dialog and start opening awareness in the emerging leader's life.

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2. Powers, "Assessment."

Background Assessment

The first important assessment is a personal background questionnaire (see Appendix A). This questionnaire is given first and discussed later in the one-on-one conversation. At this point the background information is discussed and the student begins to feel known and accepted. As a result, the emerging leader feels completely safe and willing to be vulnerable as they experience unconditional positive regard, and a bond begins to form between the redemptive and the emerging leader.

As the redemptive leader discusses these topics with the emerging leader, valuable information is revealed about what the emerging leader has experienced in their history, their core emotional learnings from their family, and the default ways of relating that have been taken from their family of origin. With this information, the redemptive leader can begin to create awareness of how the emerging leader's past is now affecting their present and future relationships.

Confidentiality is important. Participants will have been assured that all information from these assessments is completely confidential and only seen by the project creator. All information from all participants is compiled and used for dissertation research. All names are left out of the findings in order to protect their information. The following is a list and description of the assessments used.

ACE Assessment

The second assessment is the ACE assessment, which is an acrostic for Adverse Childhood Experiences (see Appendix B). The ACE assessment was developed for the CDC-Kaiser Permanente Adverse Childhood Experiences study, which investigated how childhood abuse and neglect affects resilience in later-life health and well-being. The

higher the ACE score the less resilient a person is likely to be in adulthood in all areas of life, unless there have been relational interventions to heal these experiences. This assessment builds more awareness about how early traumatic experiences affected their ability to rebuild resilience throughout life. The assumption is that the key to building resilience is positive and close relationships.[3]

The following chart shows the three types of adverse childhood experiences, which are abuse, neglect, and household dysfunction (Figure 7).
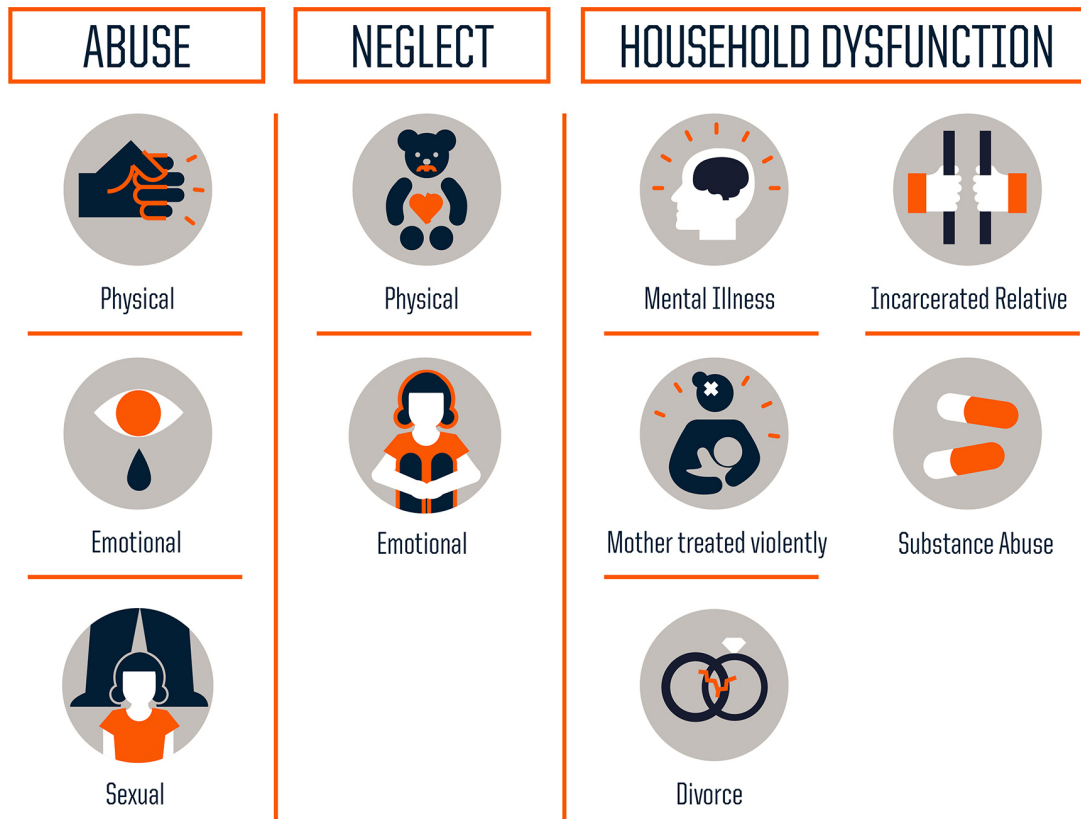
Figure 7. Adverse Childhood Experiences

3. Centers for Disease Control and Prevention, "About the CDC Kaiser ACE Study," https://www.cdc.gov/violenceprevention/acestudy/about.html (accessed February 17, 2018).

The ACE Study uncovers the relationship between childhood trauma and the development of risk factors for disease, and emotional and relational well-being throughout the course of a person's life.[4] The ACE pyramid shows the effects of ACE on a person's life (Figure 8).[5]
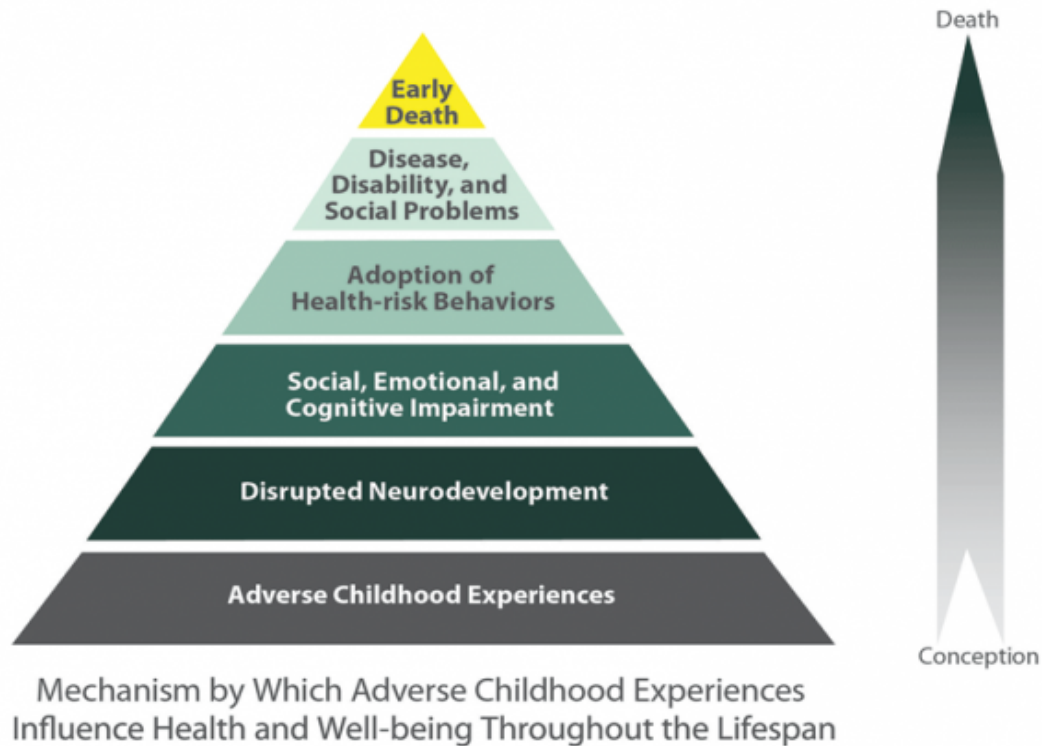
Figure 8. The ACE Pyramid

ACEs are very common, no matter what type of family a person comes from. In the original study, almost two-thirds of study participants reported at least one ACE, and more than one in five reported three or more. Kaiser found that there is a relationship

4. Laura Starecheski, "Take the Ace Quiz and Learn What it Does and Doesn't Mean," NPR Org, https://www.npr.org/sections/health-shots/2015/03/02/387007941/take-the-ace-quiz-and-learn-what-it- does-and-doesnt-mean (accessed December 20, 2018).

5. Centers for Disease Control and Prevention, "About the CDC Kaiser ACE Study."

between number of ACEs and negative health, mental and emotional health, and outcomes across the course of a person's life. As the life stressors increase, so do the negative life outcomes. The following two graphic illustrations show these risks.[6]

Figure 9. Behavior and Health

6. Centers for Disease Control and Prevention, "About the CDC Kaiser ACE Study."

Figure 10. Effects of ACE

ACES can have lasting effects on….

Health (obesity, diabetes, depression, suicide attempts, STDs, heart disease, cancer, stroke, COPD, broken bones)

Behaviors (smoking, alcoholism, drug use)

Life Potential (graduation rates, academic achievement, lost time from work)

ACEs have been found to have a graded dose-response relationship with 40+ outcomes to date.

Risk for Negative Health and Well-being Outcomes

# of ACES

*This pattern holds for the 40+ outcomes, but the exact risk values vary depending on the outcome.

FIRO-B

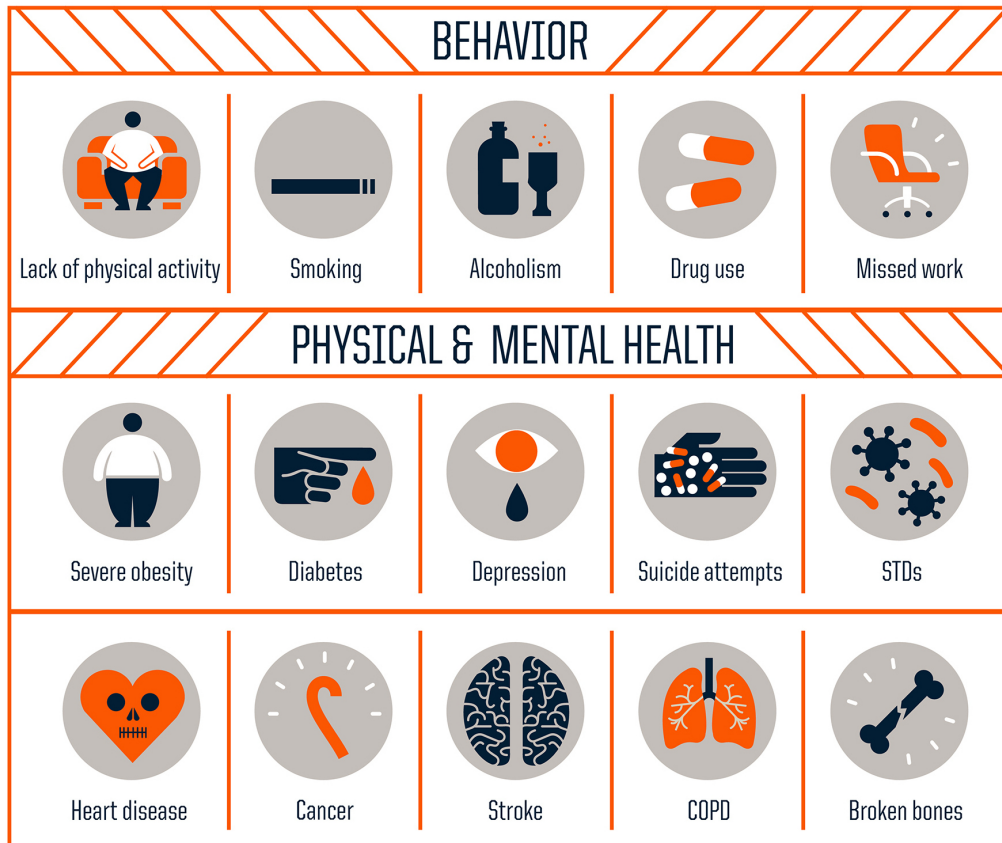The *FIRO-B (Fundamental Interpersonal Relations Orientation-Behavior*) assessment helps confirm how the emerging leader responds, reacts, and what they need in their interpersonal relationships and helps pinpoint problem areas that need to be discussed further (see Appendix H).

The FIRO-B is a self-reporting assessment that is designed to measure behaviors rooted in interpersonal needs. It helps the leader understand how they prefer others to behave toward them and how they behave toward others. The assessment has fifty-four questions that are rated using two types of 6-point rating scales. The strength of this assessment is that it measures three interpersonal needs (inclusion, control, and affection), and the degree to which each of those needs are wanted and expressed.[7] The outcome is the discovery of how a person's interpersonal needs drive their behavior and

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7. William Schutz, Allen L. Hammer, and Eugene R. Schnell, "FIRO-B® [Fundamental Interpersonal Relations Orientation--Behavior^TM^]," edited by Michelle Athanasiou and Donald P. Oswald, 1958, https://cui.idm.oclc.org/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=mmt&AN=test.1994&site=ehost-live (accessed December 20, 2018).

how their needs shape their ability to build trust, influence others, and create healthy relationships. This assessment creates awareness how they relate to those around them and is important given the number of teams he or she will be working with.

Thomas-Kilmann Conflict Mode Instrument

The Thomas-Kilmann Conflict Mode Instrument (TKI) measures an individual's conflict management style (see Appendix G). The TKI is important because it assesses how people respond and react to conflict. Conflict can be healthy and can cause working relationships to become more trusting. However, what people learn about dealing with conflict from their family of origin can be very destructive, or they might avoid conflict altogether. Awareness of how an emerging leader approaches conflict is indispensable at the start of their ministry.

The TKI assessment provides feedback on five "conflict-handling modes" i.e., Competing, Collaborating, Compromising, Avoiding, and Accommodating. The following chart shows the five different conflict styles.[8]

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8. Kenneth W. Thomas, Ralph H. Kilmann, and Nancy A. Schaubhut, "Thomas-Kilmann Conflict Mode Instrument [2007 Normative Update]," edited by Tony Cellucci and Francis Staskon, https://cui.idm.oclc.org/login?url=http:/ /search.ebscohost.com/login.aspx?direct=true&db= mmt&AN=test.6524&site=ehost-live (accessed January 20, 2019).
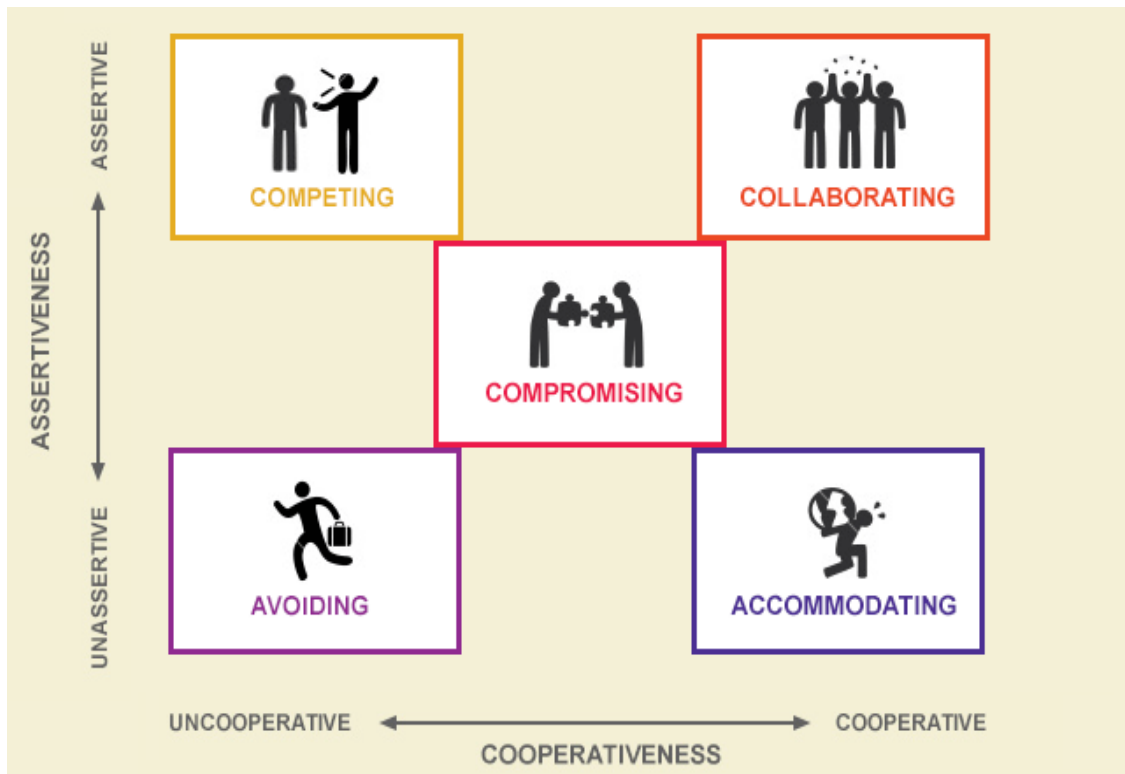
Figure 11. TKI Styles of Conflict Management

Those who are competitive in their style can be assertive and uncooperative. Their behavior is focused on making sure that they satisfy their own concerns to win a position, and potentially at others' expense. This style can cause obvious problems on a ministry team. The collaborating style is also assertive, but adds more cooperative behavior, where a leader will look to work with another to find a solution that is a win-win for both. The compromising style falls in the middle of assertiveness and cooperativeness. When compromising, a leader looks to find a quick, mutually acceptable solution to the problem. The accommodating person is neither assertive nor uncooperative. These are leaders who repress their opinions or concerns to please others and are the exact opposite of a competing style. The last style is one of avoidance and is characterized by unassertive behavior.

The strength of this test is that it stimulates an excellent conversation with emerging leaders, in helping them understand how their mode of conflict might hinder their ministry relationships. The redemptive leader can then begin to move into character structure issues to discover where the deficits are located.

World View Assessment

The World View Assessment was created by the team at the Impact 360 Institute, which is an organization formed to help young leaders know Jesus more deeply, be transformed in character, and live a life of kingdom influence (see Appendix F). The organization provides experiences for those graduating from high school, such as immersion and gap-years that are transformational and intense training in worldview and leadership, all done in the context of relationships. Currently their focus is on Generation Z and their assessment process helps emerging leaders understand what type of worldview they have before they enter the institute.[9]

Tolerance Assessment

This assessment is also from Impact 360 Institute, and it helps to identify whether or not the person has true tolerance (see Appendix E). False tolerance is feeling one has to agree with everyone, even those with different opinions. True tolerance is not agreeing with everyone or believing that everyone has his or her own truth, and nor is it keeping silent when one has a different opinion or a truthful fact. True tolerance is being able to disagree with someone, but also give him or her the freedom to be right or wrong. The tolerance assessment shows which areas students are tolerant in and which areas they are

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9. Impact 360 Institute, "What's Your World View?" https://www.impact360institute.org/#site-nav-modal (accessed February 12, 2018).

not. This assessment is helpful in addressing the relativism beneath the surface of consciousness and can help the emerging leader question what he or she has been taught and believes as the results are discussed.[10]

<p align="center">Life Values Assessment Test (LVAT)</p>

The life values assessment is an assessment tool from the company *What's Next* (see Appendix D). This assessment helps emerging leaders see where their loyalty lies in eleven areas of core values: Family, Financial Resources, Friends, Health & Fitness, Home & Place, Leadership, Leisure Pursuits, Personal Growth, Public Service, Spirituality and Work Satisfaction.[11] It is a priority instrument grid for comparing values in different combinations. The student taking the assessment goes through a number of questions that ask what they would prioritize between two items that represent different values. The assessment uses repetition of all seven values in different combinations and the students answer the question by breaking the tie between the rotating values. The values of the student are revealed in order from high to low numbers, based on the number of times they chose that value.

The purpose of this assessment is to help emerging leaders gain insight into their personal priorities by choosing which core values are most in need of attention at this particular point in time. It also shows the effects of the cultural characteristics that were outlined in Chapter 3, and which form a launching point for discussion between the leader and the facilitator.

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10. Impact 360 Institute, "Tolerance Quiz," https://www.impact360institute.org/videos/tolerancequiz/ (accessed February 12, 2018).

11. What's Next, "Life Values Assessment," https://www.whatsnext.com/life-values-self-assessment-test/ (accessed December 20, 2018).

The Life Values Self-Assessment Test (LVAT) works by comparing each of eleven life values to another value and indicates which of the two is more important for achieving a satisfying and well-balanced life. There are fifty-five questions that combine the different values in many different ways. The answers are used to rank in order the importance of each value based on the accumulation of all responses. It is suggested that people make comparisons, not in terms of which value is more important to them in the long term, but in terms of which value is important right now.[12]

Emotionally Healthy Spirituality Assessment

Pete Scazzero is pastor and founder of New Life Fellowship Church in Queens, New York City. He is the author of *The Emotionally Healthy Leader* and two other bestselling books: *The Emotionally Healthy Church* and *Emotionally Healthy Spirituality.* In his books and his conferences, he shares the journey of transformation from his own struggles as an emotionally unhealthy leader who came to a crisis in his marriage, ministry, and emotional life. One of the tools that he developed to help leaders assess their emotional and spiritual health is the Emotionally Healthy Assessment[13] (see Appendix C).

This assessment is discipleship based and has two parts, General Formation and Discipleship, and Emotional Components of Discipleship. The principles covered in the assessment are as follows:

- Look Beneath the Surface.

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12. What's Next, "Life Values Self-Assessment Test."

13. Emotionally Healthy, "EHS Assessment," https://www.emotionallyhealthy.org/wp-content/uploads/2014/07/ehs_assessment013.pdf (accessed February 10, 2018).

- Break the Power of the Past.

- Live in Brokenness and Vulnerability.

- Receive the Gift of Limits.

- Embrace Grieving and Loss.

- Make Incarnation Your Model for Loving Well.

- Slow Down to Lead With Integrity.

As with all assessments, all the students are encouraged to be vulnerable and honest in order to receive the full benefits. The final scores determine whether one is an Emotional adult, Emotional adolescent, Emotional child, or an Emotional infant. The assessment also offers next steps that are helpful for the facilitator and the emerging leader in enabling dialogue about the leader's emotional health.[14]

In chapter 5 I present a summary of results from the assessments, the outcome of the facilitating process sessions, and a vision of what we can do differently as redemptive leaders to help this new generation of emerging leaders have a better chance at resilience in their leadership throughout their lives.

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14. Peter Scazzero and Warren Bird, *The Emotionally Healthy Leader* (Grand Rapids, MI: Zondervan, 2015).

CHAPTER 5

SUMMARY OF RESULTS AND OUTCOMES

In Chapter 3 this writer looked at current research for Generation Z and found several concerns emerging from the generation as a whole. In Chapter 4 I covered which assessments would be used, and the methodology for their use with this group of students. I found seven out of the eight major deficits discussed in the previous chapters in this group of emerging leaders:

1. Technology-screen time.

2. Marriage and family.

3. Preoccupation with education, financial security and happiness.

4. Overwhelmed-highest anxiety, pressure to achieve and be successful and highest depression rates.

5. Marijuana acceptance paralleling the norms for alcohol use.

6. Personal character deficits leading to lack of resiliency.

7. Anxious and depressed.

The research about this generation as a whole might lead the redemptive leader to wonder if there are any in this generation who transcend their generational traits to think, believe, and behave counter-culturally. To answer this question I sought to compare and contrast a sample of young committed Christian leaders against the research in Chapter 3. These students were self-selected from two large secular colleges in California. They hold a high level of responsibility in their personal lives, education, religious groups, and mentoring. They currently serve as leaders in a well-known Christian club on both

campuses. Not only are they involved in leadership of the organization; they are also involved in discipling new younger students, and leading small groups of students. These students are also taking heavy class loads, as many of them are in their junior and senior years of challenging programs.

As stated in Chapter 4, over twenty students from this campus ministry accepted the challenge to go through the assessment process. However, only twelve finished the assessments that were sent to them. All twelve of these students were invited to have a one-hour conversation with the project creator via Zoom or phone to help interpret the outcome of the assessments, discover more self-awareness, and to learn about next steps they could take in their journey with this new awareness. Six of the twelve who filled out the assessment made an appointment to discuss the results, however, only four followed through and chose to meet with the project creator, who then revealed their outcomes and helped create awareness of possible cultural and personal deficits.

Interpreting the Data

This process led to the interpretation of all the data discovered in Chapter 4 and how this then validates the hypothesis presented in Chapter 1: *A relational process of fostering spiritual, emotional and cultural awareness in the lives of emerging leaders will encourage them to develop resilient, life-long, and healthy leadership, and ministries.*

The first observation, which was evident before the data was even seen, was that there may not be many from the next generation who will desire this proposed relationship with redemptive leaders. Only a handful of those who said they were interested stayed involved in the thesis-project and finished the assessments. There were also those who finished the assessments but backed out of the one-hour conversation

following the assessments, stating that with classes beginning, they had no time to spend an extra hour in conversation, even though they were interested at the start.

Redemptive leaders need not become discouraged with those who will not begin or continue the type of relationship that is needed for creating the awareness that leads to healthy leadership. There might be others who will see the benefit of such a relationship, but the relationship will be intermittent as issues come up that need addressing in their lives. In those cases, the redemptive leader can offer a safe relationship to come back to that is beneficial and healing even though it may not steady. Sometimes a crisis can nudge a leader to address things that they were not previously aware of. This new awareness can bring them back to the process of addressing hidden things that may have had a part in their current crisis. This process will increase their resilience as they become more relationally healthy and continue growing as a redemptive leader.

When assessing the data, note that all students who finished their assessments grew up in Christian homes, although not all were healthy functioning homes. It is important to also note that out of the twelve who finished the assessments, none have a plan to enter into full-time ministry. All the students plan to enter secular vocations in the community, but desire to be lay leaders in ministry.

 Having been on staff in this ministry in the 80s and 90s for more than a decade, this dearth of students entering ministry is unheard of. As a part of this club in a college of 6,000 students in the 80s and 90s, we would see anywhere between two and six students go into full-time ministry yearly after graduation. Some became missionaries, others became pastors or staff leaders of the particular Christian organization. Many of those students raised their own support for living expenses. I believe this phenomenon of

a reduced number of young Christians entering into ministry confirms the research finding that Gen Z is an anxious and fearful generation that seeks financial and personal success because of their experience of the Great Recession.

In Barna's book, *State of Pastors*, current leaders were asked about their ability to find and equip future leaders. One-quarter of all pastors said that it is becoming harder to find mature young Christians who even want to be pastors. Furthermore, the rise in entrepreneurship amongst Gen Z, leads them to pursue social enterprise tech startups, which promise freedom, fulfilling work and often higher pay, and which may be luring them away from traditional vocational paths.

Moving from these two observations above, the next data that I consider is the ACE assessment. Along with the Background assessment, this assessment is foundational to understanding the emotional health of a leader, because it focuses on the family of origin and what the subjects experienced in their formative years.

<center>ACE Assessment</center>

ACE is an abbreviation for Adverse Childhood Experiences (see Appendix B). All twelve of the students took the ACE assessment. The table below shows how many students had ACEs in each category.

<center>108</center>

Table 1. ACE Assessment Breakdown

ACE Category	# Students
Parents Separated or Divorced	3
Mental illness or depression in home	3
Emotional abuse	2
Unsupported or unsafe	2
Physically or emotionally neglected	1
Substance abuse in home	1
Family member in prison	1

One important result was that half of the twelve indicated they did not have any ACE scores at all. Three students had at least one ACE, one student indicated that they had three ACEs, and two students indicated that they had four ACE's (See below for percentages).
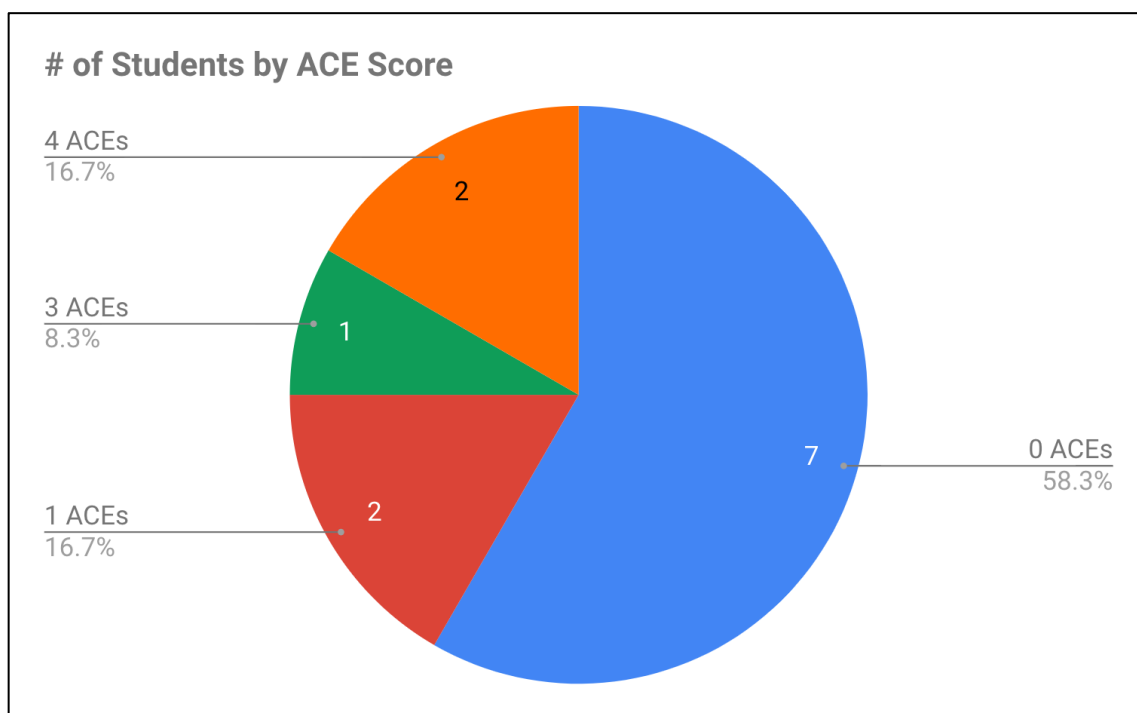
Figure 12. Percentage ACE Scores

Two students had a high ACE score of four, one student had three, two had one, and six of the students had an ACE score of zero. The number of negative behaviors experienced in the past or present varied in some of the students no matter how many ACE scores the students had. However, for most of the students, the number of negative emotions increased with the number of ACE scores. Those with zero ACE scores reported zero to nineteen negative emotions, while those who had ACE scores reported having from ten to twenty-one negative emotions (see Figure 13 below).
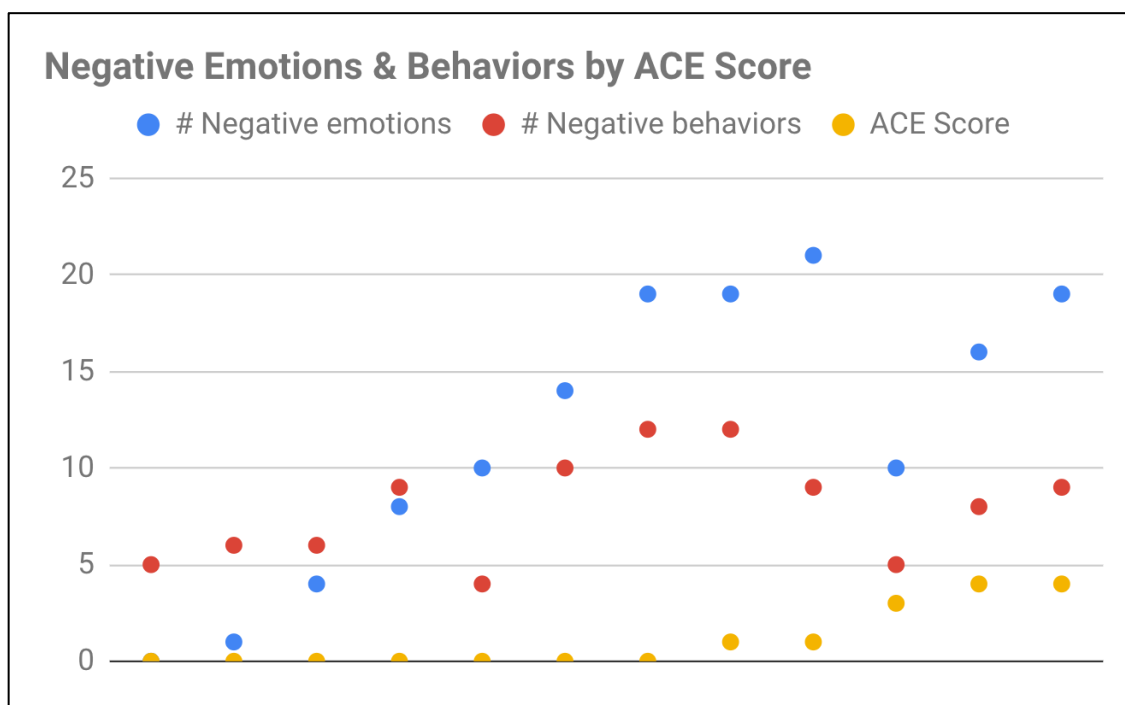
Figure 13. Negative Emotions/Behaviors ACE Score

The other interesting thing to note is that those with high ACE scores of 3-4, plus a high number of negative emotions and behaviors, were from Christian families that were already unstable or that became unstable during the years the student was growing up. All students with high ACE scoring families had gone through messy divorces that included dysfunctional conflict styles and mental illness. These students stated in their background assessment that the breakup of the family and the way the parents behaved during and after the divorce caused a lot of pain, worry, anxiety and confusion in their lives. This aligns with the findings from the research in Chapter 3 of the negative impact of divorce upon children and how the environment a child grows up in is extremely important.

Those students with no ACE scores but with higher negative emotions and behaviors were children of parents who had very high expectations of their children. Even though these children grew up in stable environments, with loving parents who

stayed together and practiced their faith, and had healthy conflict styles, they still put

tremendous pressure on their children to perform and overreacted when they failed,

causing a lot of anxiety in the students.
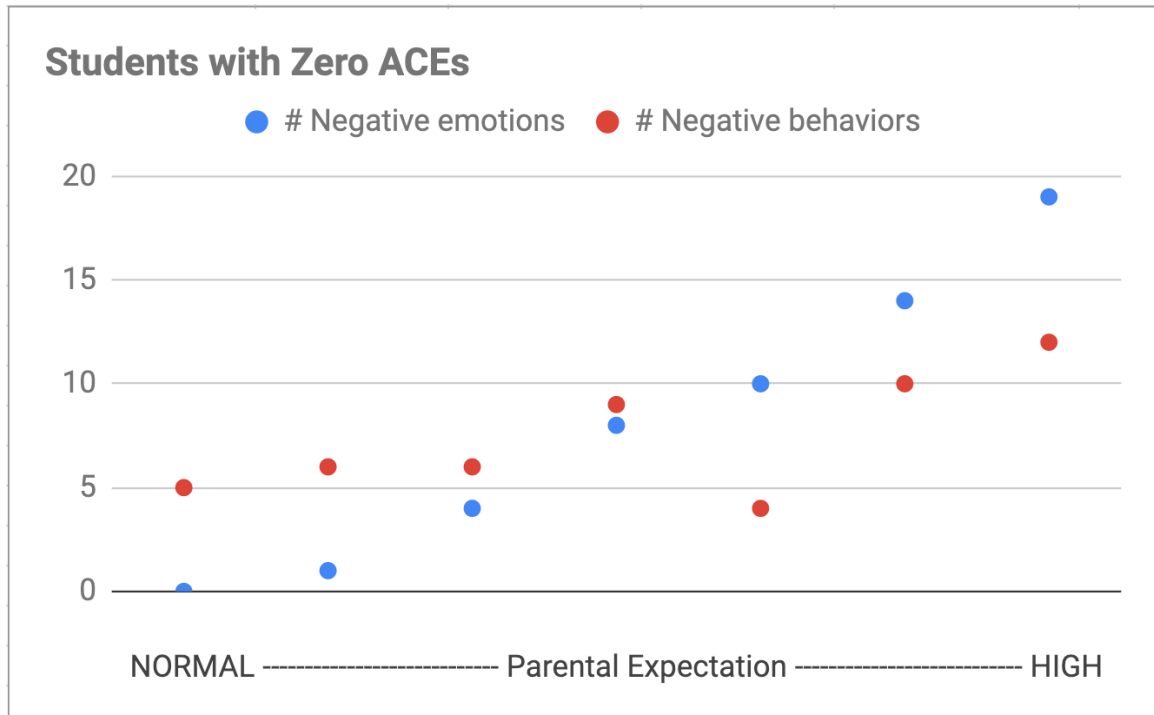
Figure 14. Students with Zero Aces

All students who had no ACE scores yet a high number of negative emotions

struggle in the area of integration, where they have difficulty accepting the bad along

with the good in themselves. This leads to an inability to show weaknesses with others,

loneliness because they are not fully known, high performance leading to burn out,

defensiveness if someone points out their weaknesses, and possibly work-a-holism. Many

of their behaviors show that they are judgmental both of themselves and others, which

again shows a lack of integration. Their Emotionally Healthy Spirituality assessment,

which will be covered later, confirms their deficit in integration by their inability to rest,

high judgment of self and others, inability to admit losses and disappointments, and lack

of honesty about what is beneath the surface of their spiritual and emotional lives. Their

lack of integration hinders their resilience because of the need to perform and appear perfect in their relationships. The very things that they think will improve how people see them push people away.

Those four students who had no ACE scores and low negative emotions and behavior scores all came from stable homes with both parents living out their faith, and loving, close, accepting relationships inside the home including a balanced conflict style. Not all of their family relationships were completely perfect as such perfection does not exist. However, these four students showed a high level of emotional regulation, relational health, commitment to community building, and commitment to living out their faith. They also all share a healthy ability to connect relationally. Even though they are not perfect, they do not show any serious character structure deficits. One could say these four students are emotionally healthy and have a high chance of being resilient in their lives if they continue on the same path of vulnerability and involvement in relational community.

Emotionally Healthy Spirituality

Moving to the Emotionally Healthy Spirituality assessment results, in the area of Spiritual Formation six students were adults and five were adolescents. In the ability to look beneath the surface, five students were emotionally adults, two were emotionally adolescents, and five were emotionally children. In the ability to break the power of the past, five were emotionally adults and seven were emotionally adolescents. In the area of brokenness, five were emotionally adults, and seven were emotionally adolescents. In the ability to embrace healthy limits, four were adults, six were emotionally children, and

two were emotionally infants. Finally, in the ability to grieve well, six were adults, three were adolescents, one was a child, and two were infants.

What these scores do for this study is confirm what has already been seen in the ACE scores and the background assessments from these students, and also provide a slightly broader view or perspective of how they have been emotionally and spiritually affected.
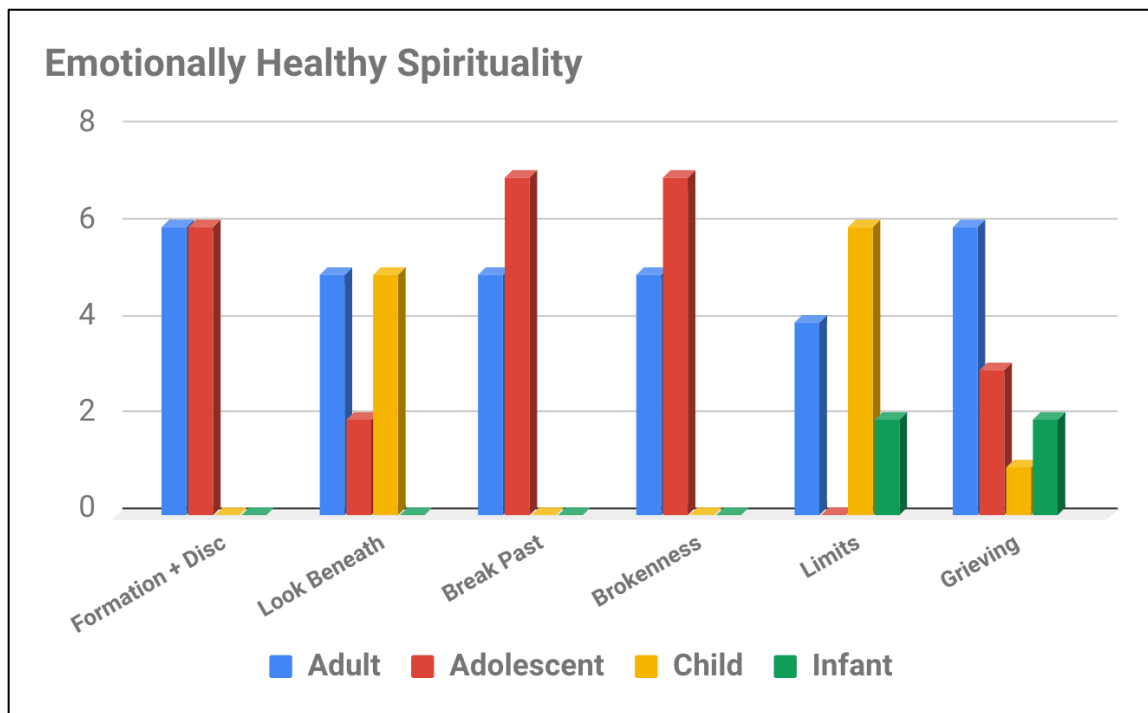
Figure 15. Emotionally Healthy Spirituality

Depression and Anxiety

Of the six students who checked depression on their feelings list in the Background assessment, only one student is currently experiencing depression. This can be attributed to the student's stated inability to process her emotions with other people, and according to the assessments, this student is in a state of very high stress and anxiety,

due to a demanding major, an overwhelming schedule, and high pressure to perform from parents.

Of the twelve students, seven are currently dealing with overwhelming anxiety due to the number of activities they are involved in, challenging majors, graduations and career hunting, and pressure from parents to excel. One student stated that he is the president of three other clubs on campus, as well as serving in leadership with this Christian campus ministry.

TKI Results

The TKI assesses how one deals with conflict in relationship with others. The assessment measures conflict style according to five different types:

1. Competing: Power oriented, assertive, uncooperative, standing up to others.

2. Compromising: Assertive and cooperative: seeks a quick middle ground solution without having to thoroughly work through the issues with others.

3. Avoiding: Unassertive and uncooperative: withdraws, ignores, or sidesteps the issue.

4. Accommodating: Unassertive and cooperative: neglecting their own concerns to satisfy the needs of others and is the opposite of Competing.

5. Collaborating: Cooperative and assertive: being thoroughly strategic, works with others in brain storming to find a reasonable win-win solution that benefits all.

Looking at the top two conflict styles of all the students, nine students had accommodating as their first or second style of conflict and avoiding and compromising tied as second, with five students in each. Competing had three students and collaborating had two (see Figure 16). This is not surprising, since many of these students come from

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families that place a lot of pressure on conforming to a certain standard or ideal. The majority of the students go along in order to get along. This correlates with many of their background assessments that also communicated a high amount of pressure and stress due to parental expectations. It also correlates with the students' ability to stand up and speak the truth to other non-Christian students when they disagree. I would propose that those students who scored high in avoiding, compromising, and accommodating were using these styles as coping mechanisms in order to protect themselves from additional pressure, stress, and rejection. Those students who had the conflict styles of competing and collaborating as first or second in their assessment are also the students who said that they were comfortable talking with non-Christians about their beliefs and opinions. These were also from the group of students who had healthy relationships with their parents while growing up and currently.
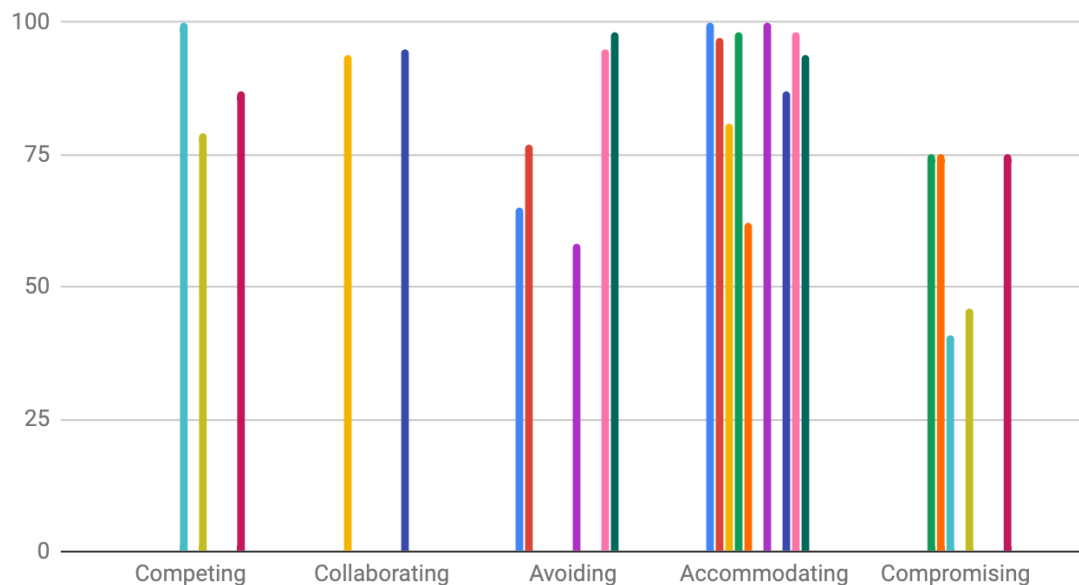
Figure 16. TKI Conflict Styles

The Firo-B assessment measured the students' interpersonal needs in the areas of:

- Inclusion: belonging, involvement, recognition, participation.

- Control: power, authority, influence, responsibility, and consistency.

- Affection: personal ties, support, openness, sensitivity consensus.

The highest scores were in the need for inclusion and affection. This parallels the TKI-conflict styles of accommodating and compromising, and shows their learned mode of conflict is due in part to their need for affection and inclusion and the pressure to conform and perform in their family of origin. Figure 17 graphs the scores of each student in each category. The higher the score the greater the need.
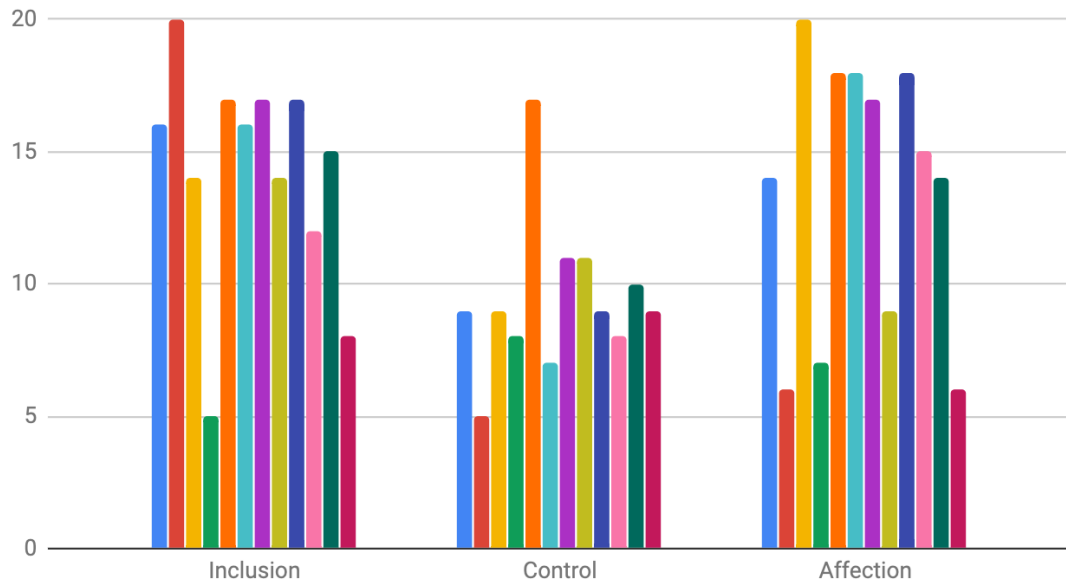
Figure 17. FIRO-B Scores

So far, we have covered the personal deficits of these student leaders and how they are all doing spiritually, emotionally, and mentally. Now we turn to the cultural deficits and see how these student leaders compare with the research.

Cultural Deficits

Growing Up in a Post 9/11 and Great Recession Culture

As stated before, none of the student leaders assessed in this thesis-project are planning on going into full-time vocational ministry. In the past, when boomers and busters were coming into adulthood, many student leaders from each campus would come on staff with this same Christian organization and would serve on college campuses, or in missions work overseas. Often this process would be the training ground for future church leaders. Many of those staff leaders would then decide to attend seminary and become church pastors and leaders. The research demonstrated that Gen Z has been traumatized both by 9/11 and the Great Recession, resulting in a strong desire for safety, security, and financial stability. These three needs surely hinder these young students from taking the uncertain leap of becoming missionaries, pastors, and church leaders. It is easy to see why there are no students from this study considering full-time vocational ministry. Often missionaries have to raise their own support and most vocational ministry is lower in pay, with poor health insurance or retirement packages, and no pensions from the organizations. These students, as is characteristic of Gen Z, desire more control over their destiny and are more cautious than their elders, the Millennials.

Relationships and Community

The group of student leaders in this thesis-project seem to value relationships and community, even though some are dysfunctional relationally, and have personal character

deficits that make it difficult to show their weaknesses. While many of them stated that they have too much screen time, it was encouraging to see that they also spend a large amount of time on in-person relationship building.

Every student regularly attends church weekly and sometimes more. All students were involved in at least one small group, and many students reported that they regularly spend face-to-face time with friends. Even though their generation is becoming more and more disconnected relationally as they connect increasingly through social media, this group of students has made relationships and community a priority in order to build a close support network. This was not surprising due to the relational quality of this Christian ministry, and how it focuses on relationships and becoming part of the ministry's family during a student's college years. The goal for this group would be to take the next step and become more vulnerable and present in their social interactions by disconnecting from their screens and being vulnerable in the relationships and groups that they are regularly a part of.

<div align="center">Worldview Assessment</div>

The worldview of these students was encouraging. All of the students came out with a strong biblical worldview. This group of students, who have grown up in Christian homes, gone through youth groups in their churches, and have spent several of their college years in this Christian organization, have been clearly equipped in the basic tenets of their faith and how this compares to the world view of their culture. They were not confused about beliefs concerning the existence of God; creation; trusting in Jesus Christ alone for salvation; being created in the image of God and fulfilling His purposes for their lives; the problem of sin and rebellion against God; the need for repentance and

forgiveness from God; and life eternal with God in heaven. Most of the students knew the right answers but were also able to articulate why they believed in a biblical world view.

Even though several have dysfunction in their families and problematic relationships with their parents, the combination of parental influence, church involvement, and the training they have received in their Christian community on campus, means they are firmly planted in a Christian worldview.

Tolerance Assessment

Similar to the World View Assessment, all students who took the tolerance assessment had high True Tolerance results. As stated in Chapter 4, true tolerance is believing in absolute truth and therefore not believing that everyone's views are equally valid and true. True tolerance occurs when you can respectfully allow others the right to be wrong because you disagree with them, and yet still accept them as people. It is not keeping silent when you have a different opinion or knowledge of a truthful fact. False tolerance is unsustainable because even though it can be pretended outwardly, inwardly it does not exist. Nine out of twelve said that they dialogue with their non-Christian friends about spiritual matters and stated that they felt confident in being able to share the absolute truth that they know, while still having relationships with those with whom they disagree. Holding these views has not been easy; in fact, several of the students said it has been hard. However, compared to the research on individualism, privatization, and relativism, there was a lower level of these values seeping into this group compared to their generation as a whole. Combined with their World View Assessment, they emerged firm in faith, although a third of this group said they felt uncomfortable talking about their faith.

This is not to say that these students are sheltered from the bombardment of the culture that Gen Z faces as a whole. However, it does show that they have had redemptive leaders come alongside and help them become stronger. This outcome is not surprising considering the focused evangelism and discipleship of this Christian organization that many of these students have been a part of for three to four years. They have a good support network and leaders disciple students well in apologetics and relational evangelism.

Sexual Fluidity and Marriage and Family

It was refreshing to find that this group of students had not experienced gender confusion in their personal lives. However, three of the students stated that they had several Christian friends and acquaintances who did struggle with their gender identity. One student said that she had a close friend who went through a complete sex change.

All students said that they wanted to get married. Two of the female students said that they were engaged to be married this year or next. All the other students said that they would like to be married between the ages of twenty-six and twenty-eight and this higher marriage age confirms the research finding that young adults are getting married older.

Pornography

The number of students who reported using pornography was 42 percent. Both of the males indicated that they viewed pornography, and of the ten females who took the surveys, three said they viewed pornography.

Table 2. Pornography Usage

Percentage of Students Viewing Pornography	
Male	100%
Female	30%
Total:	**42%**

This confirms the research findings that with increased use of devices and the accessibility of pornography, many engage in this negative behavior. Unfortunately, some of our most committed students have fallen prey, even a couple of those who have proven to be otherwise emotionally healthy and resilient.

Discrimination

Seven out of the twelve students said that they faced discrimination. Three of the female students said that they faced discrimination because of their gender, in either leadership role opportunities or within their college major, which was typically male dominated.

Four of the female students felt discriminated against for their ethnicity. Two of the Asian females felt social pressure were stereotyped, and openly joked about their appearance. One Black female felt discriminated against because of the color of her skin. One Hispanic female experienced discrimination in the form of awkward staring and dirty looks when her family would go out to eat in restaurants.

Cannabis Use and Viewpoints

The way that almost half of these students view cannabis is very different from older generations. Most of the students stated that they personally do not use cannabis, with the exception of one student. This student indicated that cannabis was safer and less

addicting than alcohol and that he felt more guilt from his alcohol usage than his use of cannabis.

Almost 17 percent of the students said that they had used cannabis in the past but no longer do so. However, 42 percent of the students indicated it is no longer a moral or ethical issue but should be monitored in the same way that alcohol should be carefully monitored. Many of the students approved of cannabis use for different reasons; however most answers communicated the view that if one uses it in moderation and does not let it rule one's life or make anyone stumble then it is okay. There was also one student who indicated that it should be used for medicinal purposes only. For percentages of use and approval see the charts below.

Use of Cannabis

Used in Past
16.7%

Still Use
8.3%

Never Used
75.0%
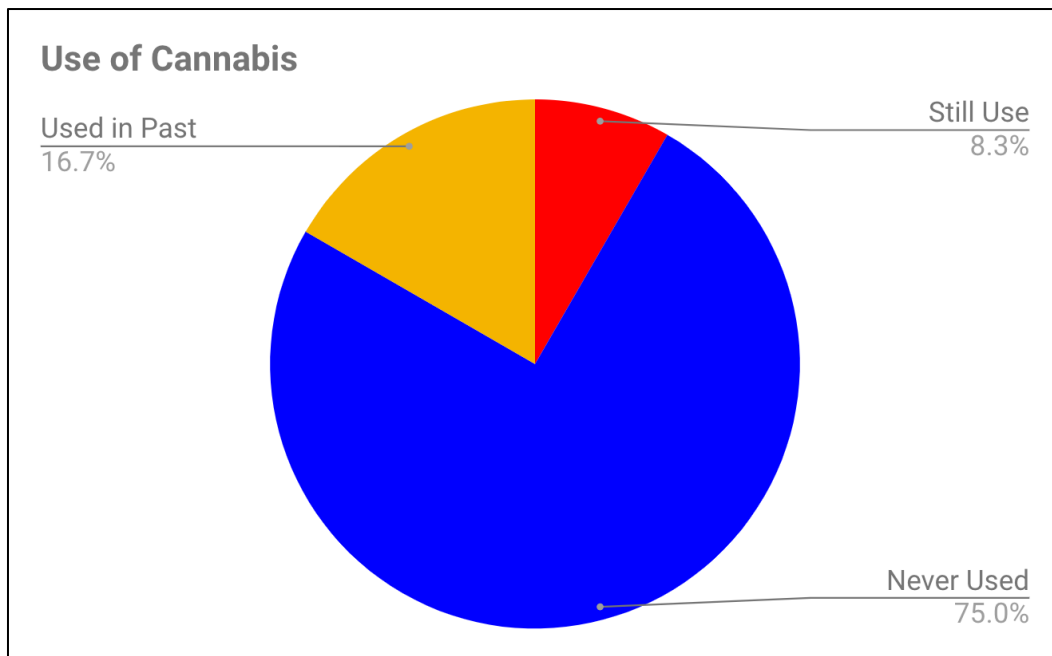
Figure 18. Cannabis Usage
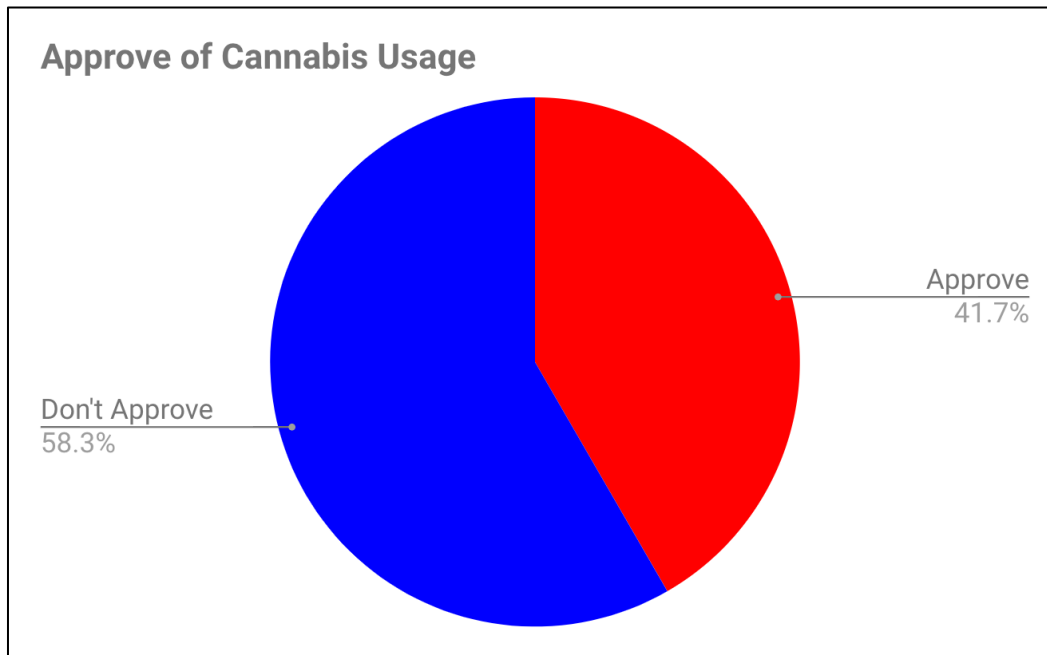
Figure 19. Cannabis Approval

Outcomes of Redemptive Interviews

The major takeaway from this thesis-project were the findings on the dynamics of parenting and the effect on this sample of students. It was obvious that those who had high ACE scores and dysfunctional family relationships would experience a high number of negative emotions and deeper character deficits, and without intervention would be less resilient. However, the surprising finding came from the students with no adverse childhood experience scores. Those in this sample who had healthy grace-filled relationships with their parents and not a lot of pressure to conform or perform came out with lower negative emotions, less character deficits and the prospect of higher resiliency. Those students who also indicated no ACE scores, but who were raised with controlling parents who put high pressure on them to conform and perform came out with significant emotional and somewhat significant character deficits, especially in the area

of integration. This finding confirms what the research reveals, i.e., that healthy relational community is essential to mental and emotional health.

The final number of students to engage in the one-hour discussion was four out of the twelve students who finished the assessments. This is one third of the students who signed up to be a part of the thesis-project. Six students were scheduled to have the one-hour discussion and two backed out the day of the appointment.

Even though all twelve students received their official results via email, receiving the results in that way did not produce the level of awareness of the four students who experienced the process of a relational discussion that gave deeper insight into themes, connections, and causes of personal and cultural deficits.

All four students indicated that the individualized appointment was invaluable in reaching awareness. All four discovered unconscious thoughts, beliefs, behaviors, and character deficits and confirmed that those factors were valid and operating in their lives. In the appointments, common themes from the assessments were communicated by the redemptive leader to the students. As part of the relational discussion, connections were made between their generational culture, their environment growing up, and their current way of functioning and relating.

For the first time, they became aware how their intellectual knowledge of God and His word did not match their underlying emotional belief system about their relationship to God and His word. All four students discovered how their dysfunctional ways of coping with this difference actually hindered their spiritual, mental, and emotional growth, both personally and interpersonally.

Each student stated that reaching this new awareness resonated with their intuition that something was not right deep down inside, but that they had not been able to see the need or identify the issues on their own. The process of discovering this new awareness in relational safety helped the students drop their defenses and prompted each student to ask how they could begin the process of change and transformation. It was an honor to be able to customize next steps and future considerations for each student and see that they were willing to be courageous and step out of their comfort zones and take some of the most difficult steps they have ever taken in their inward lives and outside relationships in order to experience transformation.

In reviewing the findings, this paper has answered the following questions:

1. How might we describe a redemptive organizational leader? A redemptive organizational leader is one who is highly relational and focuses on the competency, principles, character, and transformation of an organization and its leaders.

2. What common cultural and interpersonal shortcomings might hinder the process of today's young adults becoming redemptive leaders? The eight characteristics of Generation Z are that they are recession marked, driven by technology and device screens, diverse in ethnicity and gender identification, relationally suffering, anxious and depressed, post-Christian, normalizing marijuana, and have personal deficits passed on by their families.

3. Can we increase self-awareness in young adults through assessment and relational conversations in order to help influence and encourage them to move toward a redemptive leadership pathway? Students who took the assessments and who also

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followed through on the meeting with the project director for interpretation, all indicated they became more self-aware than they had ever been. As they saw the connection between the assessments in the area of relationships, conflict styles, emotional health, and family background, it confirmed and validated struggles that they had never been able to identify and name.

4. How might current redemptive leaders become relationally engaged in the lives of future leaders in such a manner that culminates in resilience, longevity, and transformation? The highly relational and redemptive process of Jesus' incarnation, death, and resurrection is a model for those who would aspire to be used as a redemptive force in the hand of God to build resilience in emerging leaders. This begins with building safe and secure relationships with emerging leaders, and with assessment helping them become vulnerable to the point of becoming self-aware. The redemptive leader can help facilitate self-awareness and be a resource to the young leader on the journey towards competence, principles and redemptive character transformation.

Finally, these results show that not all emerging leaders will want to engage in what has been described as redemptive relationships, but for those that do, the original hypothesis presented in Chapter 1 is confirmed: *A relational process of fostering spiritual, emotional and cultural awareness in the lives of emerging leaders will enhance the likelihood of developing resilient, life-long, spiritually, and emotionally healthy leaders.*

<div align="center">Future Considerations</div>

This thesis-project focused on comparing the state of current Christian leaders within Generation Z with research presented for the generation as a whole. It is important to anticipate that in the future God will call a portion of the nominal Christians in this generation, and also those who are non-Christian, and with a spiritually blank slate, to respond to the Gospel and discover a call to ministry. At this point we do not know what leading in ministry might look like. It could be that the church might not have the same structure as it does today. Church attendance continues to dwindle and instead of people flocking to buildings on Sundays, churches might gravitate towards the house church model. With the numbers of celebrity pastors and Christian leaders producing Vlogs, Podcasts, and live streaming of their services, local pastors are finding it more difficult to compete and attract the younger generation. Additionally, people are more affluent, traveling more on weekends, and are relying on online options and self-directed study, which has its pros and cons in relationship to community.[1]

It has become clear that even those who are the "cream of the crop" need redemptive relationships in order to stay on the journey of transformation. How much more will it be vital for those who are not yet in the kingdom, but soon will be, to be involved in redemptive leadership relationships? How can this process best be facilitated for this generation?

Diversity

Current redemptive leaders need better methods of evaluation and action to make sure that the churches, Christian clubs in colleges, and other discipleship/leadership

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1. Cary Nieuwhof, "10 Reasons Even Committed Church Attenders are Attending Church Less Often," https://careynieuwhof.com/10-reasons-even-committed-church-attenders-attending-less-often/ (accessed January 3, 2019).

training ministries have women and multi-ethnic people represented in their staff, student leadership, and membership. This emphasis includes the evaluation and intentional recruitment of both women and multi-ethnic people in leadership, faculty, and as students in Bible colleges and seminaries.

Additionally, redemptive leaders will need to educate themselves and be aware of each new generation's culture, being ready to cultivate redemptive friendships that will help create awareness of personal and cultural deficits and thus help emerging leaders begin addressing these issues early on in their leadership.

Tolerance and Finding Their Voice

One of the themes that came out of the assessments is that these students need help finding their own voice. Their need for approval and relational affection and inclusion holds them back from being and expressing who they really are. One of the ways redemptive leaders can help emerging leaders is in ways of viewing and navigating tolerance. Tolerance, otherwise called selective relativism, is the new moral code that is being imposed in this present culture. The irony is that this is the same culture that believes there is no absolute truth, yet they are imposing what they see as a new absolute truth: It is morally wrong to disagree with someone else's life choices. One of the ways of addressing this would be through a new apologetic for the Christian faith, including a method of graciously addressing the culture, as found in 1 Peter 3:15, with its command to be ready to give a reason for the hope that is within and to do so with gentleness and respect. The fact that the present culture dismisses absolute truth means it is rejecting the absolute truth of the gospel. Young leaders may become discouraged and focus on the decaying culture. However, the perspective redemptive leaders need to keep before them

is that when they are prepared and able to engage with those who oppose the notion of absolute truth, they can do so calmly and not defensively, because God and His truth are on their side and, in the end, all will confess Jesus as Lord.

Another way redemptive leaders can help emerging leaders is by modeling the gracious art of disagreement, while simultaneously maintaining close and secure relationships. Most of the effort should be focused on who they are and not what they do. Generation Z is used to receiving affirmation for their accomplishments, rather than for who they really are, and this insight needs to be woven into relationships with them.

<div align="center">Moving from a Me to a We Mindset</div>

The research revealed that technology and all things electronic are now normal for this generation. Screen time is far higher than for any other generation. There is no point trying to win the battle by preaching against the evils of technology or stopping its use. Nor would it be a wise use of energy trying to convince a generation that technology is evil. However, it is possible to educate mentees about the research into the positive effects of limiting screen time.

Redemptive leaders can help by showing how technology can be related to personal ethics and relationships with others. It is not a question of whether one's posts reflect an individual right to freedom of speech. It is more about the kind of person one wants to be. Emerging leaders need to be aware that it not their individual decisions that are of the utmost importance, but their relationships with others. What kind of ripple effect do they want to have on others? This questioning also helps emerging leaders think more critically about stewardship of information and responsibility for the incredible influence they might have, and how they might want to use their space in the public arena

of social media. Ethics then becomes a matter of forming and transforming character, rather than simply a transfer of knowledge.[2]

Redemptive leaders can create their own personal technology usage plan/etiquette and model it to emerging leaders, as well as communicate the reasoning behind such a plan and how it lines up with the value of relationships. There need to be more invitations to face-to-face conversations where redemptive leaders not only turn off their phones, but are sufficiently disciplined not to take calls, or look at emails or texts during the conversation. What would it be like if everyone left their phones in their cars when meeting with one other? What might that communicate to the other person about their importance?

Additionally, redemptive leaders can help Generation Z prioritize relationships and use their time wisely in blending relationship building with other tasks that they do. Examples might include inviting others to exercise with them or getting out and taking hikes and seeing God's creation together. They could stretch themselves by taking road trips or vacations with spouse or family, or by finding like-minded people to share a hobby that they enjoy.

If redemptive leaders do not model this type of lifestyle to the younger generation, they will be seen as just another generation of hypocrites whose message is not livable, powerful, and sustainable. In fact, this has been true of every generation in the past and will be true in future generations. More is learned through relational modeling than can ever be learned from the message alone. Jesus understood and practiced this well. Finally,

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2. Paulus Widjaja, "Teaching Christian Character and Ethics to Generation Z," *The Conrad Grebel Review* 35, no. 1 (Winter 2017): 72-82.

redemptive leaders need to help emerging leaders understand that online learning does not take the place of relational biblical discipleship. Such discipleship takes the form of modeling and inviting emerging leaders into consistent experiences of genuine community. They will then make the comparisons and connections themselves.

Changing the Paradigm for Equipping

The research indicates that Generation Z has a number of needs. The outcome of this thesis-project demonstrates that a relational process of discovering emotional, spiritual, and cultural awareness does encourage this young generation of Christians to begin addressing their deficits, and that this in turn will increase their resilience. As a result, current leaders need to examine their ability to practice what they preach about discipleship, and to change the paradigm of traditional discipleship and leadership equipping to fit the needs of Generation Z.

After reviewing the data, one recommendation for discipling and equipping both individuals and groups in settings such as Bible colleges and seminaries, would be to adapt a more holistic model. Equipping this new generation needs to begin early and continue throughout their lives. This is not to suggest that the curricula in colleges and seminary programs should be removed, or that discipleship curricula should be used instead. The idea is simply to add a more relational and personalized element that addresses the whole person and that models true community.

Bible colleges and seminaries do a wonderful job of equipping students in the classroom with the truth and addressing the cognitive part of the brain. The suggestion here is to help them put down their screens and look inside themselves and each other,

and address, in relational community, why the spiritual, emotional, and relational aspects of a person are not integrated with the theological truth being learned.

All could benefit from a growth group community, whether it is young lay leaders equipped by their pastors, or first year students. A growth group can have different elements, depending on the group, a growth group nevertheless needs to take the focus off the leader's performance and locate it in the leader's inner life.

Redemptive leaders understand that being a leader is challenging and demanding. The quality of fruit produced depends on the condition of the soil of a leader's life. One of the primary nutrients that such soil needs is relationship. However, leaders can be among the most isolated people, because they are under pressure with the tasks of leadership; they are worried about appearing strong to others; they do not feel safe letting others see their needs; and they are so busy sourcing others that they neglect being sourced themselves. The truth of the matter is that the stronger a person tries to appear, the weaker they become internally. Ultimately one lowers one's capacity for the sort of healthy functioning that is capable of dealing with the demands of life and leadership.

Redemptive leaders can help emerging leaders learn how to identify, experience and meet their own needs in the context of relational community. As participants grow in self-awareness, they can be encouraged to address issues by developing a personal growth plan (see Appendix L) with the help of the redemptive leader. As part of this process they plan and implement growth experiences (see Appendix M), which together become a road map for transformation.[3]

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3. John Townsend, "The 21 Relational Needs of the Leader," Townsend Institute Process Group Curriculum, 2015, 1.

John Townsend suggests that there are twenty-one relational nutrients leaders need to thrive and develop resilience. The redemptive leader would be wise to re-evaluate on a regular basis if they are helping to create and model the environment that fosters these nutrients both in one-on-one relationships and growth group communities that they lead. The following list of ingredients is crucial for growth groups and redemptive relationships:

1.   **Acceptance:** Connect with the real me, with no judgment, as I have failed or struggled and am judging myself internally.

2.   **Attunement**: Let me know you feel what I am feeling.

3.   **Validation:** Let me know my feelings are significant and not to be dismissed or minimized.

4.   **Identification:** Share your own similar experience, to help me see that I am not the only one who has struggled (but keep it less than 60 seconds).

5.   **Containment:** Let me vent and just have the feelings, without fixing me.

6.   **Affirmation:** Note something good that requires effort.

7.   **Clarification:** Ask me a few questions to help me get to the real issue and solutions.

8.   **Understanding:** Let me know you comprehend my situation.

9.   **Perspective:** Help me connect the dots at a deeper level.

10.   **Encouragement:** Convey that you believe in me to continue on.

11.   **Comfort:** Be with me when I have to grieve a loss.

12.   **Celebration:** Acknowledge a success in my life with me.

13. **Forgiveness:** Let me know my debt is cancelled, and help me cancel debts owed to me.

14. **Feedback:** Tell me how you experience me in the moment, so that I can be aware of how I come across.

15. **Wisdom:** Give me information from experience or the Bible that can help.

16. **Confrontation:** Point out something I am doing that is setting me back, so that I can stop it.

17. **Advice:** Recommend some constructive action to help me change and grow.

18. **Structure:** Help me establish self-control.

19. **Challenge:** Move me beyond my comfort zone, to higher levels of performance.

20. **Altruism:** Help me serve and give back to others what I have received.

21. **Prayer:** Ask God to connect with me and help me.[4]

These twenty-one nutrients are not rules to be enforced by the leader. True community must be voluntary and is not instantaneous like the information these young leaders obtain from the internet. As these values are discussed, modeled, and experienced, they form a redemptive culture of transformation. This type of growth group should last a student their entire Bible college or seminary education and hopefully beyond, and it should be led by a seasoned redemptive leader. Ideally, such groups would be made up of students of the same gender so that there will be no additional hindrance to the shared vulnerability of the group as they address the issues covered in this paper. Because students are learning theology, building ministry skills, and developing other important skills needed for ministry in their classes, they will become more aware of

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4. Townsend, "The 21 Relational Needs of the Leader," 1-4.

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what lies beneath the surface in their lives that might be hindering their ability to apply and live out that theology and those skills in their personal lives, families and ministries.

Not only will these one-on-one relationships or growth groups have the potential for discovery of personal life vision, passion, calling, and personality, students will also engage in appropriate assessment and the relational processing of potential deficits that might hinder future resilience. As a starting point, the following non-exhaustive list of topics is provided:

1.   Experiencing authentic community.

2.   Sharing one's life story.

3.   Family of origin.

4.   Emotional health.

5.   A leader's core motives.

6.   Conflict style.

7.   Generational cultural awareness.

8.   Relating to others.

9.   Leadership style and effect on followers.

10.   Pace of life and prioritizing.

11.   Self-care strategies.

12.   Hobbies, recreation, rest, and life rhythm.

13.   Morality.

14.   Spiritual health and spiritual disciplines.

15.   Self-leadership/stewardship.

16.   Personal sin.

17.   Marriage.

18.   Parenting.

19.   Equipping/investing.

20.   Kingdom mindset.

21.   Personal screen etiquette.

22.   Critical thinking and information assimilation.

23.   Measuring true success.

All of these aspects of life involve relationships, and failure to address the

connection between culture, early relationships, and other life pain can damage resilience.

Larry Crabb writes,

> Power is found in connection, that profound meeting when the truest part of one
> soul meets the emptiest recesses in another and finds something there, when life
> passes from on to the other. When that happens, the giver is left more full than
> before and the receiver less terrified, eventually eager, to experience even deeper
> more mutual connection.[5]

As already stated, becoming a redemptive leader is not an event; it is a process

that continues throughout one's life. For this reason, the growth community that is

formed while in college or seminary should continue throughout a leader's life and

ministry. This is not to suggest that these relationships will be a replacement for local

community. They will instead be a continuing source of relational support no matter

where the leader lives. As time goes on these groups will become more organic as

community becomes a way of life. Because the redemptive leader has deposited into their

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5. Larry Crabb, *Connecting, Healing Ourselves and Our Relationships* (Nashville, TN: W
Publishing Group, 1997), 31.

lives during their seminary years, after graduation these students can step out as the "leaders" also and become periodic mentors or coaches to students.

As this community travels through all of life's hills and valleys, they will establish a group of relationships that are a base of trust and safety, such that no matter what a person goes through, other group members will be there to offer support, and there will always be a redemptive leader, further along in age, experience, and wisdom, to connect with when a crisis hits. Such a leader will need to work hard at becoming a safe person with trust as the basis for the relationship. Ken Blanchard writes that trust is built by being tactfully honest, keeping the lines of communication open, and by being dependable.[6] Henry Cloud and John Townsend add that safe people bring us closer to God, closer to others, and help us become the real people God created us to be, while accepting us when we are still imperfect.[7]

One of the positive results of advances in technology, such as video conferencing, is that individuals or group members need not be close geographically but can meet online after graduation and as often as the group decides. The point is that the bonds of authentic community that were formed in seminary will have been so beneficial, individual members will want to remain in regular contact.

Colleges or seminaries can support the continuation of these groups by offering annual refreshment conferences for graduates, bringing in expert speakers to focus on relevant subjects and to facilitate relational interaction, both of which will increase resilience. Growth groups will then be able to connect in person at least once a year and

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6. Ken Blanchard, *One Minute Mentoring* (London: Harper Collins, 2017), 8.

7. Henry Cloud and John Townsend, *Safe People* (Grand Rapids, MI: Zondervan, 1995), 143-44.

participants will be refreshed by getting away from their ministries and addressing on their own need to be ministered to.

With such a relational community behind them, through the years pastors and other ministry leaders will not feel they are out there alone. They will feel they are truly known, accepted, and part of an extended family that has traveled through ministry together.

<center>Freedom to Create</center>

While the above recommendations are suggested, they should not be cast in stone. Generation Z hates the cookie-cutter method of doing anything. One of the characteristics of Gen Z is that they are entrepreneurs. They need to be involved in discussions that involve personalizing and customizing their own design for growth and equipping, as long as this involves relational community.

Those entering leadership in churches need the freedom to recreate their job descriptions, while keeping the end goal in mind. How they get there is up to them. Most job descriptions are task-based and would benefit from the inclusion of redemptive leadership components. New leaders need to think critically about ministry styles and how they might reach their generation for Christ. They can also help earlier generations identify those false religious codes in the church community that emphasize conforming to certain unwritten rules, e.g., about what makes a person spiritual. Any such codes can be lined up against Scripture and their validity tested.

Yearly evaluations that are based on the whole person and not just on tasks or numbers are effective, and more effort is also needed to create an environment of transformation. We send mixed messages when we tell our leaders to engage in self-care,

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rest, family, and relational ministry and then demand of them longer hours, harder work and higher numbers. Some of the goals and numbers that go into yearly plans force leaders to become task oriented, because they are evaluated by how near they get to their numbers. They face expectations to produce what only God can produce. Finally, an environment should be created where it is possible to take the time to stop and seek guidance, and rely on the Holy Spirit, so that fruitfulness is the result of God's power, and not human effort.

Conclusion

This generation of young Christian leaders faces many obstacles in their pursuit of resilience in life and leadership. I project that if these suggested paradigm changes and interventions occur earlier in the Christian leader's life, decades from now the quality of leadership will be greater than it is at present. However, this depends on present redemptive leaders who by the power of the Holy Spirit, need to act as Christ incarnate and model this more holistic model.

It is clear that from the beginning God created every part of us for relationship and placed us in the body of Christ so that we would thrive. This relationality is encoded into our all of our DNA because we were created in His image. We should sit up and pay attention when we realize that God considers relationships so important He was willing to die to have one with us. We could go further and say that relationship is God's love language. It is Satan's number one goal to destroy what God loves: our relationship with God, our spouses, children, and fellow believers. As a result, too often redemptive leaders allow tasks and busyness to take first place on an unattended priority list.

In Matthew 26:43, Jesus is recorded as saying, "Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak." Even though this thesis-project focused on Generation Z, it is a timeless truth for all generations, both past, and future and into eternity. We need to wake up from our sleep and be alert to that fact that relationship is what the evil one attacks most, because it is the most beneficial to God's children. True community is hard and messy, yet it is crucial to our holistic health.

I leave two questions for the future: First, if we think of ourselves as redemptive leaders, are we personally fighting for this level of relational community in our own lives? Second, are we modeling and implanting in the next generation the seeds of transformation and resilience?

APPENDIX A

QUESTIONS FOR INITIAL INTERVIEW

Note: All information shared by you in this project will be held at the strictest confidence. Only you and the author of this project will see your name and your responses. Knowing this, are you able to give authentic, vulnerable and honest answers for the purpose of ensuring the reliability of this research project?

_____Yes, I feel safe knowing that my answers are confidential.

_____No, I do not feel safe and will not be able to be fully honest.

Family of Origin:
- Did you grow up with your birth mother and father living all together in the same home?
- Describe the atmosphere of your home.
- How did your family handle conflict?
- Did you feel physically and emotionally safe in your home?

- Do you feel your physical and emotional needs were taken care of?

- Did you grow up in a home where your parents actively practiced their faith? Describe how or how not.

- At what age did you choose to own your own faith?

Family Relationships: In one sentence describe your relationship with your:

- Mother

- Father

- Step Parent

- Siblings

Social:

- What groups do you regularly attend?

- How many close friends do you have?

- Do you regularly attend church?

- When you are with non-Christian people, are you able to share what you believe is truth and morally right? Yes, No, Explain.

Emotional:

- Have you ever felt discriminated against? If yes, please describe.

- Are there any problems you are facing that you feel are overwhelming? Explain

- Where do you go when you need support?

- What things do you enjoy doing when you are not working?

- What are your hobbies or sources of refreshment and rest?

Emotions and Feelings: Check all emotions that apply to you:[1]

__Afraid/worried

__Anxious

__Abandoned

__Alienated

__Content

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1. Rodney Cooper, "Redemptive Leadership," Power Point presentation, Redemptive Leadership cohort 1, Charlotte, NC, May 1, 2015.

__Depressed

__Desperate

__Devalued

__Discouraged

__Frustrated

__Guilty

__Happy

__Helpless

__Hopeless

__Insecure

__Joyful

__Lost

__Panicky

__Miserable

__Overwhelmed / struggling

__Optimistic

__Unhappy

__Shameful

__Lonely

__Valued

__Worthy

Physical Health:

How often do you exercise?

    __ 1-2 x per week

    __ 3-4 x per week

    __ 5-6 x per week

    __ Daily

Do you have any medical conditions?[2]

    __ Ulcer

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2. Cooper, "Redemptive Leadership."

___ Upset stomach

___ Headaches/migraines

___ Chronic pain

___ Problems Sleeping

___ Chronic fatigue

___ Other_____

Do you take any medications?

___For medical condition

___Anxiety

___ Depression

___ Other_____

History of Drug or Alcohol Usage: [3]

   a. Alcohol

     ___ Never used

     ___ Still use

     ___ No longer use

     Frequency of drinks:

       ___ 1-2 a week

       ___ 3-4 a week

       ___ 5-6 a week

       ___ Daily

   b. Cannabis

     ___ Never used

     ___ Still use

     ___ No longer use

     Frequency of use:

       ___1-2 a week

       ___3-4 a week

       ___5-6 a week

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3. Cooper, "Redemptive Leadership."

  __daily

  c. Cocaine/Other_____

   __Still use

   __No longer use

   Frequency of use:

    __1-2 a week

    __3-4 a week

    __5-6 a week

    __daily

Do you have any Christian friends that use any of the substances above periodically or regularly?

   ___Yes

   ___No

  d. Since Cannabis has been legalized in California, do you see any moral, ethical, or biblical convictions why Christians should or should not be able to use it in moderation? Please explain.

Behaviors: Check all behaviors that apply to you[4]

__Aggressive

__Attempted suicide

__Can't say "NO"

__Critical of self or others

__Chronic screen time

__Crying

__Difficulty with closeness

__Difficulty sharing feelings

__Difficulty depending on others

__Difficulty keeping a job

__Enable others

---

4. Cooper, "Redemptive Leadership."

__Financial problems

__Gambling

__Impulsiveness

__Often late

__Outbursts of Anger

__Overly responsible

__Overeating

__Passive

__Pornography

__Procrastination

__Problems with authority

__Unable to have fun

__Unable to control temper

__Very independent

__Working too hard

Interpersonal Style: Check all that describes you:[5]

__Accepting

__A lover

__Attention seeker

__Avoided

__Awkward

__Extrovert

__Easy going

__Comedian

__Demanding

__Dramatic

__Intimidated

---

5. Cooper, "Redemptive Leadership."

__Intimidating

__Introverted

__Isolated

__Judgmental

__Leader

__Life of the party

__Loner

__Nurturer

__People person

__Play it safe

__Giving

__Shy

__Trusting

__Trustworthy

__Selfish

Future and Career Plans-Answer in One sentence

- What is your college major?

- What are your career or vocational goals at this time?[6]

- Is it your desire to get married and have a family of your own? If so, what age do you see yourself married.

---

6. Cooper, "Redemptive Leadership."

ACE: ADVERSE CHILDHOOD EXPERIENCES ASSESSMENT[1]

While you were growing up, during your first 18 years of life:

1. Did a parent or other adult in the household often …

    Swear at you, insult you, put you down, or humiliate you?

    > or

    Act in a way that made you afraid that you might be physically hurt?

    Yes   No   If yes enter 1_____

2. Did a parent or other adult in the household often …

    Push, grab, slap, or throw something at you?

    > or

    Ever hit you so hard that you had marks or were injured?

    Yes   No   If yes enter 1 _____

3. Did an adult or person at least 5 years older than you ever…

    Touch or fondle you or have you touch their body in a sexual way?

    > or

    Try to or actually have oral, anal, or vaginal sex with you?

    Yes   No   If yes enter 1 _____

4. Did you often feel that …

    No one in your family loved you or thought you were important or special?

    > or

    Your family didn't look out for each other, feel close to each other, or support

    each other?

    Yes   No   If yes enter 1 _____

5. Did you often feel that …

    You didn't have enough to eat, had to wear dirty clothes, and had no one to

    protect you?

    > or

---

1. "Got Your ACE Score?" https://acestoohigh.com/got-your-ace-score/

Your parents were too drunk or high to take care of you or take you to the doctor if you needed it?

       Yes   No   If yes enter 1 _____

6. Were your parents ever separated or divorced?

       Yes   No   If yes enter 1 _____

7. Was your mother or stepmother:

Often pushed, grabbed, slapped, or had something thrown at her?

    or

Sometimes or often kicked, bitten, hit with a fist, or hit with something hard?

    or

Ever repeatedly hit over at least a few minutes or threatened with a gun or knife?

       Yes   No   If yes enter 1 _____

8. Did you live with anyone who was a problem drinker or alcoholic or who used street drugs?

       Yes   No   If yes enter 1 _____

9. Was a household member depressed or mentally ill or did a household member attempt suicide?

       Yes   No   If yes enter 1 _____

10. Did a household member go to prison?

       Yes   No   If yes enter 1 _____

  Now add up your "Yes" answers: _____ This is your ACE Score

EMOTIONALLY HEALTHY SPIRITUALITY ASSESSMENT

Please answer these questions as honestly as possible. Use the scoring method as indicated. On a scale of 1-4, one being "not true" and four being "very true."

PART A: **General Formation and Discipleship**

1. I feel confident of my adoption as God's son/daughter and rarely, if ever, question his acceptance of me.   1 2 3 4

2. I love to worship God by myself as well as with others.   1 2 3 4

3. I spend regular quality time in the Word of God and in prayer.   1 2 3 4

4. I sense the unique ways God has gifted me individually and am actively using my spiritual gifts for his service.   1 2 3 4

5. I am a vital participant in a community with other believers.   1 2 3 4

6. It is clear that my money, gifts, time, and abilities are completely at God's disposal and not my own.   1 2 3 4

7. I consistently integrate my faith at school and the world.   1 2 3 4

                                                            TOTAL _____

PART B: **Emotional Components of Discipleship**
Principle 1: Look beneath the Surface

1. It's easy for me to identify what I am feeling inside (Luke 19:41–44; John 11:33–35).   1 2 3 4

2. I am willing to explore previously unknown or unacceptable parts of myself, allowing Christ to transform me more fully (Rom 7:21–25; Col 3:5–17).
                                                            1 2 3 4

3. I enjoy being alone in quiet reflection with God and myself (Mark 1:35; Luke 6:12).   1 2 3 4

4. I can share freely about my emotions, sexuality, joy, and pain (Ps 22; Prov 5:18–19; Luke 10:21).   1 2 3 4

5. I am able to experience and deal with anger in a way that leads to growth in others

and myself (Eph 4:25–32). 1 2 3 4

6. I am honest with myself (and a few significant others) about the feelings, beliefs, doubts, pains, and hurts beneath the surface of my life (Ps 73; 88; Jer 20:7–18).
1 2 3 4

TOTAL _____

Principle 2: Break the Power of the Past

7. I resolve conflict in a clear, direct, and respectful way, not what I might have learned growing up in my family, such as painful putdowns, avoidance, escalating tensions, or going to a third party rather than to the person directly (Matt 18:15–18). 1 2 3 4

8. I am intentional at working through the impact of significant "earthquake" events that shaped my present, such as the death of a family member, an unexpected pregnancy, addiction, or major financial disaster (Gen 50:20; Ps 51).
1 2 3 4

9. I am able to thank God for all my past life experiences, seeing how he has used them to uniquely shape me into who I am (Gen 50:20; Rom 8:28–30).
1 2 3 4

10. I can see how certain "generational sins" have been passed down to me through my family history, including character flaws, lies, secrets, ways of coping with pain, and unhealthy tendencies in relating to others (Ex 20:5; cf. Gen 20:2; 26:7; 27:19; 37:1–33). 1 2 3 4

11. I don't need approval from others to feel good about myself (Prov 29:25; Gal 1:10). 1 2 3 4

12. I take responsibility and ownership for my past life rather than blame others (John 5:5–7). 1 2 3 4

TOTAL _____

Principle 3: Live in Brokenness and Vulnerability

13. I often admit when I'm wrong, readily asking forgiveness from others (Matt 5:23–24). 1 2 3 4

14. I am able to speak freely about my weaknesses, failures, and mistakes (2 Cor 12:7–12). 1 2 3 4

15. Others would easily describe me as approachable, gentle, open, and transparent (Gal 5:22–23; 1 Cor 13:1–6). 1 2 3 4

16. Those close to me would say that I am not easily offended or hurt (Matt 5:39–42, 1 Cor 13:5). 1 2 3 4

17. I am consistently open to hearing and applying constructive criticism and feedback that others might have for me (Prov 10:17; 17:10; 25:12). 1 2 3 4

18. I am rarely judgmental or critical of others (Matt 7:1–5). 1 2 3 4

19. Others would say that I am slow to speak, quick to listen, and good at seeing things from their perspective (James 1:19–20). 1 2 3 4

TOTAL _____

Principle 4: Receive the Gift of Limits

20. I've never been accused of "trying to do it all" or of biting off more than I could chew (Matt 4:1–11). 1 2 3 4

21. I am regularly able to say "no" to requests and opportunities rather than risk overextending myself (Mark 6:30–32). 1 2 3 4

22. I recognize the different situations where my unique, God-given personality can be either a help or hindrance in responding appropriately (Ps 139; Rom 12:3; 1 Pet 4:10). 1 2 3 4

23. It's easy for me to distinguish the difference between when to help carry someone else's burden (Gal 6:2) and when to let it go so they can carry their own burden (Gal 6:5). 1 2 3 4

24. I have a good sense of my emotional, relational, physical, and spiritual capacities, intentionally pulling back to rest and fill my "gas tank" again (Mark 1:21–39). 1 2 3 4

25. Those close to me would say that I am good at balancing rest, work, and play in a biblical way (Ex 20:8). 1 2 3 4

TOTAL _____

Principle 5: Embrace Grieving and Loss

26. I openly admit my losses and disappointments (Ps 3:5).   1 2 3 4

27. When I go through a disappointment or a loss, I reflect on how I'm feeling rather than pretend that nothing is wrong (2 Sam 1:4, 17–27; Ps 51:1–17).
    1 2 3 4

28. I take time to grieve my losses as David (Ps 69) and Jesus did (Matt 26:39; John 11:35; 12:27).   1 2 3 4

29. People who are in great pain and sorrow tend to seek me out because it's clear to them that I am in touch with the losses and sorrows in my own life (2 Cor 1:3–7).
    1 2 3 4

30. I am able to cry and experience depression or sadness, explore the reasons behind it, and allow God to work in me through it (Ps 42; Matt 26:36–46).
    1 2 3 4

TOTAL _____

Principle 6: Make Incarnation Your Model for Loving Well

31. I am regularly able to enter into other people's world and feelings, connecting deeply with them and taking time to imagine what it feels like to live in their shoes (John 1:1–14; 2 Cor 8:9; Phil 2:3–5).   1 2 3 4

32. People close to me would describe me as a responsive listener (Prov 10:19; 29:11; James 1:19).   1 2 3 4

33. When I confront someone who has hurt or wronged me, I speak more in the first person ("I" and "me") about how I am feeling rather than speak in blaming tones ("you" or "they") about what was done (Prov 25:11; Eph 4:29–32).
    1 2 3 4

34. I have little interest in judging other people or quickly giving opinions about them (Matt 7:1–5).   1 2 3 4

35. People would describe me as someone who makes "loving well" my number one aim (John 13:34–35; 1 Cor 13).   1 2 3 4

TOTAL _____

Principle 7: Slow Down to Lead with Integrity

36. I spend sufficient time alone with God to sustain my work for God.

   1 2 3 4

37. I regularly take a period each week for Sabbath-keeping — to stop, to rest, to delight, and to contemplate God. 1 2 3 4

39. I am not afraid to ask difficult, uncomfortable questions, to myself or to others, when needed. 1 2 3 4

40. I do not compartmentalize my life and I do not divide my leadership into sacred/secular categories. I treat school, work, career planning, and other functions of leadership just as spiritually meaningful as prayer and discipleship.

   1 2 3 4

TOTAL _____

INVENTORY RESULTS:

For each group of questions on previous pages:

- Add your answers to get the total for that group. Write your totals on the section below.
- Next, plot your answers and connect the dots to create a graph below similar to this sample:

	A		P1	P2	P3	P4	P5	P6	P7
	28		24	24	28	24	20	20	20
emotional adult	23		20	20	23	20	17	17	17
emotional adolescent	17		15	15	17	15	13	13	13
emotional child	12		10	10	12	10	9	9	9
emotional infant	7		6	6	7	6	5	5	5
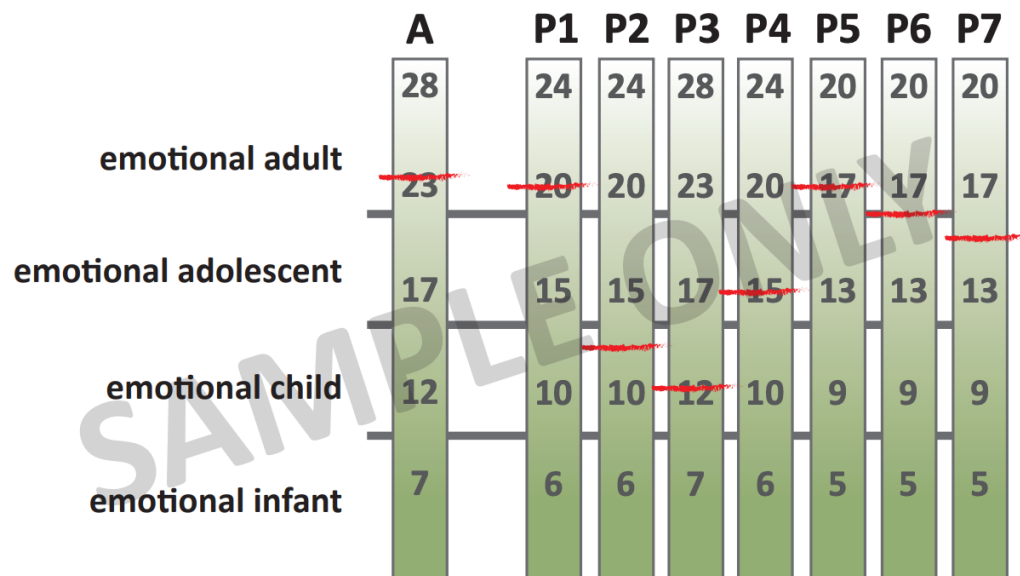
- Finally, see the next page for interpretations of your level of emotional health in each area. What patterns do you discern?

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ASSESSMENT TOTALS:

	QUESTIONS	TOTAL
Part A		
General Formation and Discipleship	1 – 7	___ /28
Part B		
Principle 1 – Look beneath the Surface	1 – 6	___ /24
Principle 2 – Break the Power of the Past	7 – 12	___ /24
Principle 3 – Live in Brokenness and Vulnerability	13 – 19	___ /28
Principle 4 – Receive the Gift of Limits	20 – 25	___ /24
Principle 5 – Embrace Grieving and Loss	26 – 30	___ /20
Principle 6 – Make Incarnation Your Model for Loving Well	31 – 35	___ /20
Principle 7 –Slow Down to Lead with Integrity	36 – 40	___ /20

GRAPH:

	A	P1	P2	P3	P4	P5	P6	P7
	28	24	24	28	24	20	20	20
emotional adult	23	20	20	23	20	17	17	17
emotional adolescent	17	15	15	17	15	13	13	13
emotional child	12	10	10	12	10	9	9	9
emotional infant	7	6	6	7	6	5	5	5
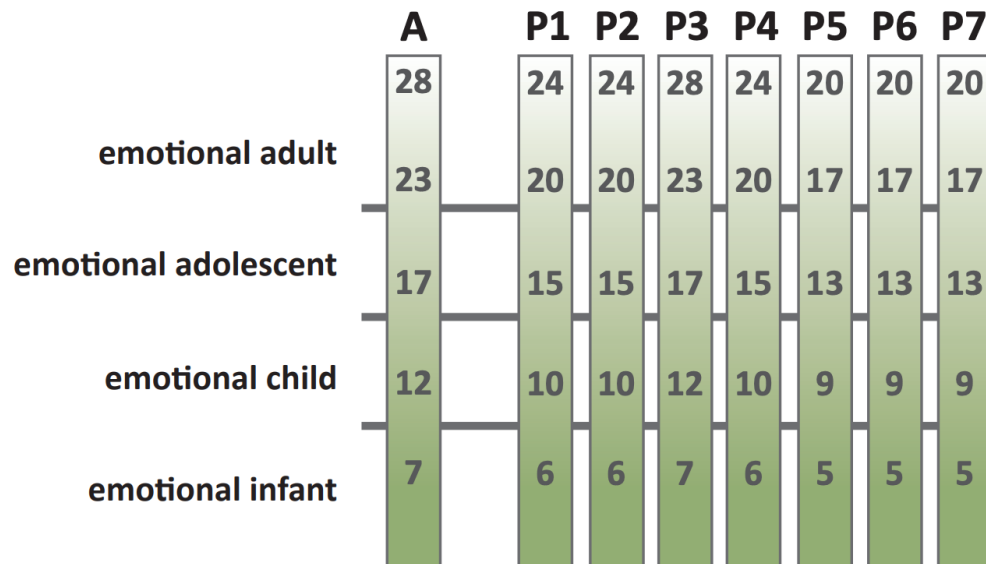
Interpretation Guide: Levels of Emotional Maturity

Emotional infant. I look for other people to take care of me emotionally and spiritually. I often have difficulty in describing and experiencing my feelings in healthy ways and rarely enter the emotional world of others. I am consistently driven by a need for instant gratification, often using others as objects to meet my needs. People sometimes perceive me as inconsiderate and insensitive. I am uncomfortable with silence or being alone. When trials, hardships, or difficulties come, I want to quit God and the Christian life. I sometimes experience God at church and when I am with other Christians, but rarely when I am at work or home.

Emotional child. When life is going my way, I am content. However, as soon as disappointment or stress enter the picture, I quickly unravel inside. I often take things personally, interpreting disagreements or criticism as a personal offense. When I don't get my way, I often complain, throw an emotional tantrum, withdraw, manipulate, drag my feet, become sarcastic, or take revenge. I often end up living off the spirituality of other people because I am so overloaded and distracted. My prayer life is primarily talking to God, telling him what to do and how to fix my problems. Prayer is a duty, not a delight.

Emotional adolescent. I don't like it when others question me. I often make quick judgments and interpretations of people's behavior. I withhold forgiveness to those who sin against me, avoiding or cutting them off when they do something to hurt me. I subconsciously keep records on the love I give out. I have trouble really listening to another person's pain, disappointments, or needs without becoming preoccupied with myself. I sometimes find myself too busy to spend adequate time nourishing my spiritual life. I attend church and serve others but enjoy few delights in Christ. My Christian life is still primarily about doing, not being with him. Prayer continues to be mostly me talking with little silence, solitude, or listening to God.

Emotional adult. I respect and love others without having to change them or becoming judgmental. I value people for who they are, not for what they can give me or how they behave. I take responsibility for my own thoughts, feelings, goals, and actions. I can state my own beliefs and values to those who disagree with me — without becoming adversarial. I am able to accurately self-assess my limits, strengths, and weaknesses. I am deeply convinced that I am absolutely loved by Christ and, as a result, do not look to others to tell me I'm okay. I am able to integrate doing for God and being with him (Mary and Martha). My Christian life has moved beyond simply serving Christ to loving him and enjoying communion with him. [2]

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2. Peter Scazzero and Warren Bird, *The Emotionally Healthy Church: Updated and Expanded Edition.* (Grand Rapids: Zondervan, 2009); https://www.emotionallyhealthy.org/wp-content/uploads/2014/07/ehs_assess,ment013.pdf, accessed December 1, 2018.

APPENDIX D

LIFE VALUES ASSESSMENT

1. Which of these two values is a greater priority for you at this time in your life?

    a. _____To spend quality time with my family

    b. _____To secure resources for my short and long-term financial goals.

2. Which of these two values is a greater priority for you at this time in your life?

    a. _____To build, strengthen and preserve personal friendships.

    b. _____To make my home in a location and community that supports my
    lifestyle.

3. Which of these two values is a greater priority for you at this time in your life?

    a. _____To secure the resources to support my short and long-term financial
    goals.

    b. _____To pursue hobbies, sports, and interests outside of work and family.

4. Which of these two values is a greater priority for you at this time in your life?

    a. _____To be healthy and physically fit.

    b. _____To constantly learn new things, to expand my horizons.

5. Which of these two values is a greater priority for you at this time in your life?

    a. _____To make my home in a location and community that supports my desired
    lifestyle and personal values.

    b. _____To make a contribution to my community or society as a whole.

6. Which of these two values is a greater priority for you at this time in your life?

    a. _____To make my home in a location and community that supports my desired
    lifestyle and personal values.

    b. _____To explore and develop the spiritual side of my life.

7. Which of these two values is a greater priority for you at this time in your life?

    a. _____To be healthy and physically fit.

    b._____To do work that is enjoyable and stimulating.

8. Which of these two values is a greater priority for you at this time in your life?

    a. _____To be healthy and physically fit.

    b. _____To build, strengthen and preserve personal friendships.

9. Which of these two values is a greater priority for you at this time in your life?

    a. _____To play an important role in the leadership of a group, a company, or an
        organization.

    b. _____To be healthy and physically fit.

10. Which of these two values is a greater priority for you at this time in your life?

    a. _____To constantly learn new things, to expand my horizons.

    b. _____To spend quality time with my family.

11. Which of these two values is a greater priority for you at this time in your life?

    a. _____To make a contribution to my community or society as a whole.

    b. _____To secure the resources to support my short and long-term financial
        goals.

12. Which of these two values is a greater priority for you at this time in your life?

    a. _____To explore and develop the spiritual side of my life.

    b. _____To secure the resources to support my short and long-term financial
        goals.

13. Which of these two values is a greater priority for you at this time in your life?

    a. _____To do work that is enjoyable and stimulating.

    b. _____To spend quality time with my family.

14. Which of these two values is a greater priority for you at this time in your life?

    a. _____To secure the resources to support my short and long-term financial
        goals.

    b. _____To build, strengthen and preserve personal friendships.

15. Which of these two values is a greater priority for you at this time in your life?

    a. _____To spend quality time with my family

    b. _____To play an important role in the leadership of a group, a company, or an
        organization.

16. Which of these two values is a greater priority for you at this time in your life?

    a. _____To be healthy and physically fit.

    b. _____To pursue hobbies, sports, and interests outside of work and family.

17. Which of these two values is a greater priority for you at this time in your life?

a. _____To play an important role in the leadership of a group, a company, or an organization.

b. _____To constantly learn new things, to expand my horizons.

18. Which of these two values is a greater priority for you at this time in your life?

a. _____To pursue hobbies, sports, and interests outside of work and family.

b. _____To make a contribution to my community or society as a whole.

19. Which of these two values is a greater priority for you at this time in your life?

a. _____To pursue hobbies, sports, and interests outside of work and family.

b. _____To explore and develop the spiritual side of my life.

20. Which of these two values is a greater priority for you at this time in your life?

a. _____To play an important role in the leadership of a group, a company, or an organization.

b. _____To do work that is enjoyable and stimulating.

21. Which of these two values is a greater priority for you at this time in your life?

a. _____To make my home in a location and community that supports my desired lifestyle and personal values.

b. _____To secure the resources to support my short and long-term goals.

22. Which of these two values is a greater priority for you at this time in your life?

a. _____To pursue hobbies, sports, and interest outside of work and family.

b. _____To spend quality time with my family.

23. Which of these two values is a greater priority for you at this time in your life?

a. _____To constantly learn new things, to expand my horizons.

b. _____To build, strengthen and preserve personal friendships.

24. Which of these two values is a greater priority for you at this time in your life?

a. _____To make a contribution to my community or society as a whole.

b. _____To be healthy and physically fit.

25. Which of these two values is a greater priority for you at this time in your life?

a. _____To explore and develop the spiritual side of my life.

b. _____To be healthy and physically fit.

26. Which of these two values is a greater priority for you at this time in your life?

a. _____To do work that is enjoyable and stimulating.

b. _____ To build, strengthen and preserve personal friendships.

27. Which of these two values is a greater priority for you at this time in your life?

a. _____ To explore and develop the spiritual side of my life.

b. _____ To do work that is enjoyable and stimulating.

28. Which of these two values is a greater priority for you at this time in your life?

a. _____ To secure the resources to support my short and long-term goals.

b. _____ To be healthy and physically fit.

29. Which of these two values is a greater priority for you at this time in your life?

a. _____ To build, strengthen and preserve personal friendships.

b. _____ To play an important role in the leadership of a group, a company, or an organization.

30. Which of these two values is a greater priority for you at this time in your life?

a. _____ To play an important role in the leadership of a group, a company, or an organization.

b. _____ To pursue hobbies, sports, and interest outside of work and family.

31. Which of these two values is a greater priority for you at this time in your life?

a. _____ To spend quality time with my family.

b. _____ To make a contribution to my community or society as a whole.

32. Which of these two values is a greater priority for you at this time in your life?

a. _____ To spend quality time with my family.

b. _____ To explore and develop the spiritual side of my life.

33. Which of these two values is a greater priority for you at this time in your life?

a. _____ To make a contribution to my community or society as a whole.

b. _____ To explore and develop the spiritual side of my life.

34. Which of these two values is a greater priority for you at this time in your life?

a. _____ To build, strengthen and preserve personal friendships.

b. _____ To spend quality time with my family.

35. Which of these two values is a greater priority for you at this time in your life?

a. _____ To make my home in a location and community that supports my desired lifestyle and personal values.

b. _____ To be healthy and physically fit.

36. Which of these two values is a greater priority for you at this time in your life?

    a. _____To pursue hobbies, sports, and interest outside of work and family.

    b. _____To build, strengthen and preserve personal friendships.

37. Which of these two values is a greater priority for you at this time in your life?

    a. _____To constantly learn new things, to expand my horizons.

    b. _____To make my home in a location and community that supports my desired lifestyle and personal values.

38. Which of these two values is a greater priority for you at this time in your life?

    a. _____To make a contribution to my community or society as a whole.

    b. _____To play an important role in the leadership of a group, a company, or an organization.

39. Which of these two values is a greater priority for you at this time in your life?

    a. _____To explore and develop the spiritual side of my life.

    b. _____To play an important role in the leadership of a group, a company, or an organization.

40. Which of these two values is a greater priority for you at this time in your life?

    a. _____To do work that is enjoyable and stimulating.

    b. _____To make my home in a location and community that supports my desired lifestyle and personal values

41. Which of these two values is a greater priority for you at this time in your life?

    a. _____To spend quality time with my family.

    b. _____To make my home in a location and community that supports my desired lifestyle and personal values

42. Which of these two values is a greater priority for you at this time in your life?

    a. _____To make my home in a location and community that supports my desired lifestyle and personal values

    b. _____To play an important role in the leadership of a group, a company, or an organization.

43. Which of these two values is a greater priority for you at this time in your life?

    a. _____To secure the resources to support my short and long-term goals.

    b. _____To constantly learn new things, to expand my horizons.

44. Which of these two values is a greater priority for you at this time in your life?

     a. _____To build, strengthen and preserve personal friendships.

     b. _____To make a contribution to my community or society as a whole.

45. Which of these two values is a greater priority for you at this time in your life?

     a. _____To build, strengthen and preserve personal friendships.

     b. _____To explore and develop the spiritual side of my life.

46. Which of these two values is a greater priority for you at this time in your life?

     a. _____To secure the resources to support my short and long-term goals.

     b. _____To do work that is enjoyable and stimulating.

47. Which of these two values is a greater priority for you at this time in your life?

     a. _____To be healthy and physically fit.

     b. _____To spend quality time with my family.

48. Which of these two values is a greater priority for you at this time in your life?

     a. _____To play an important role in the leadership of a group, a company, or an organization.

     b. _____To secure the resources to support my short and long-term goals.

49. Which of these two values is a greater priority for you at this time in your life?

     a. _____To pursue hobbies, sports, and interest outside of work and family.

     b. _____To make my home in a location and community that supports my desired lifestyle and personal values.

50. Which of these two values is a greater priority for you at this time in your life?

     a. _____To constantly learn new things, to expand my horizons.

     b. _____To pursue hobbies, sports, and interest outside of work and family.

51. Which of these two values is a greater priority for you at this time in your life?

     a. _____To make a contribution to my community or society as a whole.

     b. _____To constantly learn new things, to expand my horizons.

52. Which of these two values is a greater priority for you at this time in your life?

     a. _____To explore and develop the spiritual side of my life.

     b. _____To constantly learn new things, to expand my horizons.

53. Which of these two values is a greater priority for you at this time in your life?

     a. _____To do work that is enjoyable and stimulating.

b. _____To pursue hobbies, sports, and interest outside of work and family.

54. Which of these two values is a greater priority for you at this time in your life?

a. _____To do work that is enjoyable and stimulating.

b. _____To make a contribution to my community or society as a whole.

55. Which of these two values is a greater priority for you at this time in your life?

a. _____To constantly learn new things, to expand my horizons.

b. _____To do work that is enjoyable and stimulating.[3]

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3. What's Next.com, "About us," https://www.whatsnext.com/about-us/.

APPENDIX E

TOLERANCE ASSESSMENT

1. No one has the right to disagree with or criticize another person's life choices.

    Agree / Disagree

2. College students should be protected from hearing ideas they disagree with because it would make them feel uncomfortable.   Agree / Disagree

3. People should have the freedom to believe and publicly promote those two men or two women should be allowed to get married.   Agree / Disagree

4. A wedding photographer should be forced to use her artistic talents to celebrate and Memorialize a same sex wedding even through it violates her conscious and deeply held religious beliefs.   Agree / Disagree

5. No one should be compelled to embrace any religion against his will.

    Agree / Disagree

6. People should have the freedom to publicly promote their view based on science that unborn babies are genetically distinct, living, and whole human beings and that their human rights should be protected by not aborting them.   Agree /Disagree

7. Parents should have the freedom to believe, publicly promote, and teach their children that God designed marriage for a man and a women for a lifetime.   Agree /Disagree

8. Muslims should have the freedom to believe and publicly promote that Allah is the one true God and Muhammad is his prophet.   Agree /Disagree

9. It's not OK to respectfully challenge the truth of another person's sincerely held beliefs.   Agree /Disagree

10. People of faith should not be forbidden to worship God according to their conscience or express freely and publicly their deeply held religious convictions.

    Agree /Disagree[4]

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4. Impact 360 Institute, "Tolerance Quiz,"
https://www.impact360institute.org/videos/tolerancequiz

APPENDIX F

WORLD VIEW ASSESSMENT

1. Does God Exist? Choose One.

   a. I don't believe in fairytales anymore. For me, belief requires empirical evidence. Since there is none for God, I can't believe in him.
   b. I think there are good reasons to believe God exists and can be known.
   c. I think God is within every one of us.
   d. What you think about God is determined by where you grew up. For some of us God is real and for others he is not.

   Why do you think this is true?

2. How did the Universe Begin?

   a. Because Ultimate Reality is one with the universe, it has always existed. In short, all is God and God is all.
   b. Since scientists disagree and all scientific theories must be interpreted by biased people, who knows? Science is yet another example of a cultural power-play.
   c. An unimaginably powerful being beyond time, space, matter, and energy brought the universe into existence out of nothing.
   d. Science now teaches that the universe brought itself into existence out of nothing.

   Briefly share how do you support your answer?

3. Who Am I?

   a. Human beings evolved from lower primates purely through an unguided process of natural selection acting on random mutations over a long period of time. Therefore, humans currently sit atop the evolutionary ladder.
   b. There is no such thing as "human nature." There is only who I choose to become. Who I am is constructed over time as I express my desire within the community in which I live.
   c. Actually, this is the wrong way to look at the question because we wrongly think that we are distinct from God/Ultimate Reality.

   d. Human beings are made in the image of a loving and deeply relational God and therefore have intrinsic value and dignity.

How do you know you are right about this?

4. What's Wrong with the World?

   a. Our fundamental problem as human beings is ignorance of how the universe works.

   b. Our fundamental problem as human beings is oppression, abuse of power, and intolerance.

   c. Our fundamental problem as human beings is that we are all suffering from a terminal spiritual disease (called "sin") and are living in a state of rebellion against God.

   d. Our fundamental problem as human beings is suffering brought on by our desires.

Why do you believe this is true?

5. What is the Solution?

   a. To achieve equality, tolerance, and the freedom to live however we choose.

   b. To achieve enlightenment by eliminating desire/the self which will ultimately eliminate suffering.

   c. To achieve knowledge and mastery over the physical world through science and technology.

   d. To be forgiven, spiritually healed, and have our relationship with God restored through placing our trust in Jesus Christ alone.

How do you know your answer is correct?

6. Why am I here?

   a. We should live to our highest potential, improve our lives, contribute to scientific understanding, contribute to human flourishing, and make the world a better place.

   b. To love and serve God, our fellow human beings, and share the good news that the restoration of our relationship with God is available through Jesus Christ who has been raised from the dead.

c. To pursue the path to enlightenment/nirvana, overcome my own spiritual amnesia, and detach from the illusion of the world around me.

d. Purpose and meaning are not "out there" to be discovered as real objective features of the world. Rather purpose and meaning are "in here." My purpose and meaning in life is ultimately what I say it is.

What is the source of your answer?

7. Am I Living a Good Life?

a. The Good Life is one that contributes to human flourishing, my own and that of my fellow humans. This is done through science and humanitarian efforts.

b. God and evil are actually illusory—they're not real. Once we accept this, we will be making progress toward enlightenment.

c. The Good Life is whatever gives me fulfillment, joy, and personal peace. If I'm journeying towards these, then I'm living the Good Life.

d. The Good Life is one that is submitted to Jesus Christ and lived out in obedience to Him, which includes loving God and loving our neighbors as ourselves.

Briefly share if you are experiencing the Good Life.

8. What Happens After I Die?

a. If you have not achieved enlightenment/nirvana in this life, reincarnation will occur based on karma and a new attempt will be made at achieving enlightenment.

b. After you die, your body decays but your spirit continues to exist. Each individual's post-death experience is determined by that individual's response to God's offer of eternal life in Jesus Christ.

c. Nothing, when you die, that's it. Game over.

d. It could be that nothing happens or it could be that you "end up" where you want to experience your version of happiness forever. But what we do know is that there is not just one path that gets you there.

How do you know this? [5]

APPENDIX G

THOMAS-KILMANN CONFLICT MODE QUESTIONNAIRE

Consider situations in which you find your wishes differing from those of another person. How do you usually respond to such situations? On the following pages are several pairs of statements describing possible behavioral responses.

For each pair, please circle the "A" or "B" statement which is most characteristic of your own behavior. In many cases, neither the "A" nor the "B" statement may be very typical of your behavior, but please select the response which you would be more likely to use. When done answering, transfer your answers to the scoring sheet on the last page, and sum each of the columns.

1. A. There are times when I let others take responsibility for solving the problem.
   B. Rather than negotiate the things on which we disagree, I try to stress those things upon which we both agree.
2. A. I try to find a compromise solution.
   B. I attempt to deal with all of another's and my concerns.
3. A. I am usually firm in pursuing my goals.
   B. I might try to soothe the other's feelings and preserve our relationship.
4. A. I try to find a compromise solution.
   B. I sometimes sacrifice my own wishes for the wishes of the other person.
5. A. I consistently seek the other's help in working out a solution.
   B. I try to do what is necessary to avoid useless tensions.
6. A. I try to avoid creating unpleasantness for myself.
   B. I try to win my position.
7. A. I try to postpone the issue until I have had some time to think about it.
   B. I give up some points in exchange for others.
8. A. I am usually firm in pursuing my goals.
   B. I attempt to get all concerns and issues immediately out in the open.
9. A. I feel that differences are not always worrying about.
   B. I make some effort to get my way.
10. A. I am firm in pursuing my goals.
    B. I try to find a compromise solution.
11. A. I attempt to get all concerns and issues immediately out in the open.
    B. I might try to soothe the other's feelings and preserve our relationship.
12. A. I sometimes avoid taking positions which would create controversy.
    B. I will let another have some of their positions if they lets me have some of mine.
13. A. I propose middle ground.
    B. I press to get my points made.

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5. Impact 360, "What's Your World View?" https://www.impact360institute.org/videos/whatsyourworldview/ (accessed December 1, 2018).

14. A. I tell another my ideas and ask them for theirs.
    B. I try to show him the logic and benefits of my position.
15. A. I might try to soothe the other's feelings and preserve our relationship.
    B. I try to do what is necessary to avoid tension.
16. A. I try not to hurt the other's feelings.
    B. I try to convince the other person of the merits of my position.
17. A. I am usually firm in pursuing my goals.
    B. I try to do what is necessary to avoid useless tensions.
18. A. If it makes the other person happy, I might let them maintain their views.
    B. I will let the other person have some of their positions if they let me have some of mine.
19. A. I try to get all concerns and issues immediately out in the open.
    B. I try to postpone the issue until I have had some time to think it over.
20. A. I attempt to immediately work through our differences.
    B. I try to find a fair combination of gains and losses for both of us.
21. A. In approaching negotiations, I try to be considerate of the other person's feelings.
    B. I always lean toward a direct discussion of the problem.
22. A. I try to find a position that is intermediate between mine and another person's.
    B. I assert my wishes.
23. A. I am often concerned with satisfying all my wishes.
    B. There are times when I let others take responsibility for solving problems.
24. A. If the other's position seems important to them, I would try to meet their wishes.
    B. I try to get the other person to settle for a compromise.
25. A. I try to show the other person the logic and benefits of my position.
    B. In approaching negotiations, I try to be considerate of the other person's wishes.
26. A. I propose a middle ground.
    B. I am nearly always concerned with satisfying all my wishes.
27. A. I sometimes avoid taking positions that would create controversy.
    B. If it makes the other person happy, I might let them maintain their views.
28. A. I am usually firm in pursuing my goals.
    B. I feel that differences are not always worth worrying about.
29. A. I propose middle ground.
    B. I feel that differences are not always worth worrying about.
30. A. I try not to hurt the other person's feelings.
    B. I always share the problem with the other person so that we can work it out.

SCORING THE THOMAS-KILMANN CONFLICT MODE QUESTIONNAIRE

	Competing (Forcing)	Collaborating (Problem Solving)	Compromising (Sharing)	Avoiding (Withdrawal)	Accommodating (Smoothing)
1.				A	B
2.		B	A		
3.	A			B	
4.			A		B
5.		A		B	A
6.	B			A	
7.			B	A	
8.	A	B			
9.	B			A	
10.	A		B		
11.		A			B
12.			B	A	
13.	B		A		
14.	B	A			
15.				B	A
16.	B				A
17.	A			B	
18.			B		A
19.		A		B	
20.		A	B		
21.		B			A
22.	B		A		
23.		A		B	
24.			B		A
25.	A				B
26.		B	A		
27.				A	B
28.	A	B			
29.			A	B	
30.		B			A
Total the number of letters circled in each column.					
	Competing (Forcing)	Collaborating (Problem Solving)	Compromising (Sharing)	Avoiding (Withdrawal)	Withdrawing (Smoothing)

APPENDIX H

FIRO-B ASSESSMENT QUESTIONS

For each statement below, decide which of the following answers best applies to you. Place the number of the answer in the circle at the left of the statement.

- ○ 1. I try to be with people.
- ○ 2. I let other people decide what to do.
- ○ 3. I join social groups.
- ○ 4. I try to have close relationships with people.
- ○ 5. I tend to join social organizations when I have an opportunity.
- ○ 6. I let other people strongly influence my actions.
- ○ 7. I try to be included in informal social activities.
- ○ 8. I try to have close personal relationships with people.
- ○ 9. I try to include other people in my plans.
- ○ 10. I let other people control my actions.
- ○ 11. I try to have people around me.
- ○ 12. I try to get close and personal with people.
- ○ 13. When people are doing things together I tend to join them.
- ○ 14. I am easily led by people.
- ○ 15. I try to avoid being alone.
- ○ 16. I try to participate in group activities.

For each of the next group of statements, choose one of the following answers:
1. Nobody   2. One or two people   3. A few people   4. Some people   5. Many people
6. Most people

17. I try to be friendly to people. ____
18. I let other people decide what to do. ____
19. My personal relations with people are cool and distant. ____
20. I let other people take charge of things.____
21. I try to have close relationships with people.____
22. I let other people strongly influence my actions.____
23. I try to get close and personal with people.____
24. I let other people control my actions.____
25. I get cool and distant with people.____
26. I am easily led by people.____
27. I try to have close, personal relationships with people.____

For each of the next group of statement, choose one of the following answers:

1. Nobody   2. One or two people   3. A few people   4. Some people   5. Many people
6. Most people

28. I like people to invite me to things.

29. I like people to act close and personal with me.
30. I try to strongly influence other people's actions.
31. I like people to invite me to join in their activities.
32. I like people to act close toward me.
33. I try to take charge of things when I am with people.
34. I like people to include me in their activities.
35. I like people to act cool and distant toward me.
36. I try to have other people do things the way I want them done.
37. I like people to ask me to participate in their discussions.
38. I like people to act friendly toward me.
39. I like people to invite me to participate in their activities.
40. I like people to act distant toward me.

For each of the next group of statements, choose one of the following answers:
1. Never 2. Rarely   3. Occasionally   4. Sometimes 5. Often 6. Usually

41. I try to be the dominant person when I am with people.____
42. I like people to invite me to things.____
43. I like people to act close toward me.____
44. I try to have other people do things I want done.____
45. I like people to invited me to join their activities.____
46. I like people to act cool and distant toward me.____
47. I try to influence strongly other people's actions.____
48. I like people to include me in their activities.____
49. I like people to act close and personal with me.____
50. I try to take charge of things when I'm with people.____
51. I like people to invite me to participate in their activities.____
52. I like people to act distant toward me.____
53. I try to have other people do things the way I want them done.____
54. I take charge of things when I'm with people.____

1. Nobody   2. One or two people   3. A few people   4. Some people   5. Many people
6. Most people

REQUEST LETTER

Hello,

My name is Brenda Stewart and I am a Doctoral candidate at Gordon Conwell Seminary in Charlotte, North Carolina. My doctoral degree is in Redemptive Organizational Leadership in Multi-ethnic Settings. I have designed a project aimed at assessing our youngest emerging leaders, Generation Z. My dissertation title is as follows:

BUILDING LIFELONG RESILIENCE INTO THE LIVES OF EMERGING CHRISTIAN LEADERS THROUGH SELF-AWARENESS AND RELATIONAL COMMUNITY

I wanted to know if I could request your help on my research to enlist ten to twenty of your leadership students ages 18-23 yrs. of age, to participate in seven assessments to help identify the cultural and family environments in this group of emerging leaders.

I have already finished my research on the cultural of Generation Z and have an idea of what might come out of families of origin. However, my assessment of your students will help me understand how Redemptive Leaders can bring early awareness through these assessments, followed by relational coaching.

The goal would be to help our newest generation of leaders begin their leadership with self-awareness and next steps that will help them thrive and experience resilience throughout their leadership career.

The names of the assessments that I will be using are:

1. ACE Assessment (Adverse Childhood Experiences)
2. The FiRO-B Assessment (interpersonal relationships and behavior)
3. Thomas-Kilmann Conflict Mode Instrument (Conflict Style)
4. World View Assessment
5. Tolerance Assessment
6. Life Values Assessment
7. Emotional Health Assessment.

All information with remain confidential and my general findings and observations would be published in my dissertation.

I want to acknowledge your busy schedule as a director therefore, the only help that I would need from you is:

1. Read a description of the project (provided) for the students, provide an online sign-up document, shared with your students so that those who are interested in participating can provide information to be contacted for the project.

2. Provide me access to the document in order to interact with the students and send invites for the assessments.

The incentive that I will provide to students to finish the assessments will be a $25 pre-paid gift card. For follow-up appointments I will work at the convenience of the student's schedule.

If you would like to contact my professor, Dr. Rod Cooper at Gordon Conwell Seminary to verify this request, please do so. The contact number at Gordon Conwell is: (704) 527-9909.

Thank you for taking the time to read this request. I hope to hear from you soon with your decision on whether your leaders could help with my doctoral project.

Thank you,

Brenda Stewart, MDiv, DMin Candidate

STUDENT LETTER

Hello_____!

Thanks for being willing to participate in my dissertation project for Redemptive Leadership. Soon you will get invites for the assessments.

One thing I want to emphasize is the need for vulnerability and truthfulness. Please DO NOT fake good or bad. As a wise person told me once, "Remember reality is your friend." This is no contest about who can come out the most perfect Christian.

There is no way that anyone besides myself will know the responses and I am bound by ethical guidelines not to share them with anyone. The validity of my study will only happen if every person shares their "true self" about their history, current life and future plans.

The first thing you will receive today is a background questionnaire. This will help me be able to interpret the other assessments you will be taking. I will be sending you an invite today.

After I get this questionnaire you will begin receiving the seven others. Two of the assessments, the Firo-B, and the TKI Conflict assessments are purchased by me and will be coming from my Doctoral Mentor, Dr. Rod Cooper. He is a psychologist and has the license to be able to administer these two assessments.

If you have any questions, please fill free to text or email.

***Remember, if at the end of the assessments you would like to have a free consultation or interpretation of the assessments, we can schedule a Zoom or phone call after all assessments are completed. After you finish everything, I will mail you your $25. gift card!

Thank you so much for participating!

Brenda Stewart

APPENDIX K

DEVELOPMENTAL LEVELS OF CHARACTER STRUCTURE

Developmental Levels of Character Structure Growth
As you build character structure into those you counsel, lead or yourself, these are the ways the four capacities develop. First assess what level the other person displays in his/her interpersonal relationships. Then focus on the next level in creating "mismatching experiences" which build character structure the fastest. You will also openly bring it into your conversations so there is dialogue about that particular capacity.
This will also help growth to occur as you begin to put words to their experiences.

Attachment:
> Ground Level: Does not desire relationships, feels one's love is bad or is overwhelmed by feelings
> Level One: Experiences own feelings
> Level Two: Experiences own needs
> Level Three: Expresses feelings and needs to another person without being overwhelmed and takes initiative to get needs met.
> Level Four: Is aware of the feelings and needs of others and can attune
> Level Five: Can contain negative feelings of others

Separation:
> Ground Level: Does not desire to be different than others and wants to be taken care of
> Level One: Knows own likes and dislikes, desires and goals
> Level Two: Develops own opinions and begins to express them; takes initiative to get desires and goals met
> Level Three: Can say "no" to others and tolerate people not agreeing or disliking him or her; tolerates more of being alone and not having to be in a deep, close relationship at all times
> Level Four: Fully experiences own anger and can express it in relationship
> Level Five: Not overwhelmed by the anger of others toward self or contains anger in another person

Integration:
> Ground Level: Is unaware of the impact of losses and negative realities; focuses on performance
> Level One: Able to put words to losses and negative realities
> Level Two: Able to share losses and negative realities with another person
> Level Three: Begins to shift from performance to valuing close relationships
> Level Four: Comfortable with failure, mediocrity, negative impulses and limits; able to contain these experiences in others

Adulthood:
> Ground Level: Unsure of talents or mission; can feel one down or feels one up or defiant toward authority.
> Level One: Discovers talents that come from self and not from external approval.
> Level Two: Begins to recognize anger toward authority and expresses it directly
> Level Three: Proactively begins to develop competency in talents and expertise

Level Four: Feels mutual with authority and possesses a powerful voice
Level Five: Holds an active role in leadership in an organization or ministry using
talents to accomplish larger mission.[6]

6.Scott Makin, "Developmental Levels of Character Structure Growth," Townsend Institute for leadership and Counseling at Concordia University, Irvine, 2017, 1-2.

APPENDIX L

REDEMPTIVE LEADERSHIP GROWTH PLAN

Part of the process of becoming a redemptive leader is identifying both need in areas of character growth and needs in the professional competencies.[7]

The key to personal growth is self-awareness and then intentional stretching goals both in professional competencies and character. Jesus said, "Out of the heart flows evil thoughts — [and behaviors like] murder, adultery, sexual immorality, theft, false testimony, slander." Changing and growing character structure will be the foundation of any transformational work you do. This is why we need a growth plan which is ideally is developed with the help of a seasoned mentor at the onset of one's equipping and will constantly change as it is woven throughout one's life span.

As you identify areas of needed growth, you will develop stretch goals for the developing your character structure (bonding, separation, integration, adulthood) where you have the most deficit. Because our deficits came into existence through early dysfunctional relational experiences it makes sense that growing in those areas would be through healthy relational experiences.

You will take the file *Growing In Character Structure* and decide which stretching experiences you want to initiate in order to grow your character structure.

Whatever you choose as your stretch goal, you also need to discover experiences that will help grow your character. If you are not aware of the best type of experiences that will specifically be best for you, ask your group leader to help you.

Because the number one enemy against accomplishing goals is the busyness we all face each day, you want to calendar in specific times when you will spend focused attention on your *Growth Plan* experiences. If you don't schedule, your execution drops by over 50%. Keep your Growth plan visible in order to review regularly. The more visible the more likely you will accomplish your goals. However, the goal is to develop your character structure with the help of your relational community (growth group, or one-on-one mentor). This is why it is important to initially share your growth plan and evaluate it periodically with others who are involved in the same growth process.

The sheet below is where you can list your goals and tactics.

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7. Adapted from Scott Makin, "Competence & Character Growth Plan," Townsend Institute for Leadership & Counseling at Concordia University Irvine, 2017, 1-2.

Character Structure Growth

I want to grow in this character structure where I have a the most deficit:

_____. Tell us the details of your stretch goal for this character

structure?

The experiences that I will put myself in to help me grow are:

1.
2.
3.

The skill I want to grow in this year

I want to grow in this skill: _____

_____. Tell us the details of your stretch goal for this skill.

The experiences that I will put myself in to help me grow are:

1.
2.
3.

GROWTH EXPERIENCES TO BUILD CHARACTER STRUCTURE

I. Growing in the Different Character Structure Abilities
   A. Attachment (2 Corinthians 7:5-7)
     1. Relational:
       a. Become more aware of what you are feeling. See the feelings sheet to build a more robust list instead of just mad or disappointed.
         i. Express this feeling to a safe person as you feel it.
       b. Discover what you need in a relationship.
         i. Be vulnerable and share what you need from a safe person.
         ii. Then receive it and let yourself feel the goodness that happens when your need gets met.
         iii. If the other person doesn't respond to your express of need, go to another person and keep going until someone connects to it.
       c. Vulnerability: share feelings and needs versus being self-sufficient.
       d. Practice empathy, identifying other people's feelings and needs in conversations.
       e. Become comfortable being dependent.
       f. When you get hurt in a relationship, don't flee, freeze, forget or fight. Lean into it and acknowledge the hurt and initiate a way to repair the relationship.
       g. Instead of just isolating and being comfortable being alone, start building one or two of these types of relationships that will naturally help you grow in your relational ability:
         i. Attune: they attune and reflect back to me what I am feeling
         ii. Identification: they share their own experiences to help me feel connected and not alone
         iii. Understanding: they let me know they comprehend my situation.
         iv. Comfort: they are present with me when I need to grieve a loss
         v. Belonging: I feel I am an important part of this person's life, their group of friends, family, cause, etc.
         vi. Vulnerability and Closeness: they are able to share vulnerable experiences and aren't overwhelmed by my need for closeness and connection
       h. Experience the softer side of God. The following are some of the common spiritual disciplines that put you in a place where you can experience God more fully.
         i. Meditation
         ii. Prayer
         iii. Fasting
         iv. Study
         v. Simplicity
         vi. Solitude
         vii. Submission

        viii. Service

        ix. Confession

        x. Worship

        xi. Guidance

        xii. Celebration

   i. Summary: Brene Brown (2015) in Rising Strong, has seen those who "rise strong" from adversity are engaged with their feelings and then get curious what story is behind their feelings. You begin to understand your story more and those early family of origin relationships that did not create the intimate attachment that you needed. Acknowledging what you needed and didn't get is the beginning of the healing process. It will help you find in the present relationships that can give you what you need.

2. Emotional Regulation: Jesus in the Garden of Gethsemene

  a. Begin to put words to your emotions instead of just feeling them and letting them overwhelm you. Naming them helps them not be so big.

  b. Sharing emotions in a relationship cuts them in half. Handling them by yourself automatically increases their intensity.

  c. Instead of being alone and/or overwhelmed with your emotions, start building one or two of these types of relationships that will naturally help you grow in your emotional regulation.

    i. Containment: they let me express intense feelings and stay with me until they resolve.

    ii. Clarification: they let me talk about how I feel or think to connect the dots more which will help me understand myself at a deeper level.

    iii. Perspective: they help me connect the dots at a deeper level.

    iv. Painful or Scary Feelings: they encourage me to talk more about these kinds of feelings (e.g, anger, sexual, jealousy, shame, inadequacy) so I get used to them. They don't get overwhelmed.

    v. Structure: they help me establish self-control

  d. Practice some of the Spiritual Disciplines to put yourself in a place to experience God's calmness and his strength to contain and hold your strongest of feelings.

  e. Begin to explore what the emotions mean and where they come from (i.e. your story). As you are able to understand them more fully, they start shrinking and you start getting bigger and stronger.

B. Separation

  1. Differentiation: Jesus in the Garden of Gethsemene

    a. Start listing what you like and what you don't like. Discover what your passions are, values, preferences, your vision for your future, your strengths and desires.

      i. Then find ways to express your opinion in conversations and meetings.

    b. Celebrate your differences with others. Begin to look more for how you are different. You have always looked for ways to be the same and not rock the boat.

    c. Vulnerability: Start sharing your opinions more and how you truly feel. Grow in honesty. Share your frustration and anger.

d. Honor your differences even if it feels selfish, immature and not considerate of others

e. Make a decision without needing everyone's approval.

f. Take a risk and disappoint a safe person. This will help you become more tolerant about people not liking you.

g. Start saying "no" to people now that you have preferences.

h. Address a conflict in a relationship instead of ignoring it.

i. Anger has been pushed down a lot. Become more comfortable with frustration and anger at situations and people.

j. Start building one or two of these types of relationships that will naturally help you grow in your ability to be different:

   i. Being Different: they are okay with me being different than them and other people.

   ii. Validation: they let me know my feelings are significant and not to be dismissed or minimized.

   iii. OK with my anger: they provide a safe place to be angry and aren't overwhelmed or judgmental.

   iv. Strengthening my "No" muscle: they respect my "no" and I don't have to make you happy or get them to like me.

   v. Non-controlling: they don't convince or force me to do certain things and are don't get anxious if I don't see something I should do or make a mistake

   vi. Honor my independence: they let me do things for myself instead of doing them for me or telling me how to do it.

k. Practice some of the Spiritual Disciplines to put yourself in a place to experience God's excitement for how different you are, that he likes it when you say "no" and anger doesn't bother him. He actually sees anger as helping you to be more focused and motivated to accomplish the good things for his kingdom.

2. Initiative: Nehemiah, seek, ask, find

a. Begin to find ways to meet your needs, dreams, desires and passions.

b. Instead of waiting for your supervisor to tell what is to be done, begin deciding this and initiate a conversation on what you see as the most helpful direction.

c. Start finding ways to define your job and work situation to align more with who you are as a person.

d. Have difficult conversations with your team, colleagues and your supervisor around what you think is the best way to approach things.

e. Take more risks in decisions, expressing your ideas to team members and your boss.

f. Stop blaming others or getting stuck with bad situations where you are miserable. You no longer have to be a victim because there are ways you can change the situation and yourself.

g. Start building one or two of these types of relationships that will naturally help you grow in your ability to initiate:

   i. Challenge: they move me beyond my comfort zone to higher levels of

growth.

      ii. Taking Risks: they help me to start taking one risk each week or doing one new thing.

      iii. Action Oriented: they hold me accountable to be proactive in doing something about a situation instead of reactive, passive or a victim.

      iv. More Responsibility and Increased Decision Making: they help me to take on more responsibility and make more decisions on my own.

h. Practice some of the Spiritual Disciplines to put yourself in a place to experience God's excitement for you making decisions instead of passively waiting for him to tell you. He actually believes in your strengths and passions and ability to make good decisions. He doesn't want to infantilize you by thinking you have to check with him on every decision. He loves when your confidence grows. Sometimes he thinks you cop out from taking ownership or facing the fear of a bad decision by putting the responsibility for all decision on him telling you how to act. He desires to have an adult to adult relationship not an adult to infant.

C. Integration: Woman at the Well

1. You are more aware and accepting of negative impulses like: sexual, anger, jealous.

2. You are more aware and accepting of negative situations versus all positive, God will always work it out, bringing good out of it.

3. Confession to a person and not just God.

4. Forgiveness: accepting bad in others after acknowledge sadness of loss and anger. You learn to love less than the ideal, don't discard less than the ideal. You will expect reality – weakness and badness in people's lives who join us.

5. Vulnerability with the "bad stuff."

6. Begin to see your weaknesses, failures, times where you are just mediocre, when you are tempted, have bad, negative impulses (like lust, jealousy, hate)

    a. Find a safe person to begin to share these. This way you begin to have experiences where people can draw close to you even when you mess up.

7. Do something that is good enough instead of making it perfect.

8. Take a risk that might not work out or make you look so good. This will help you become more comfortable with failure, setbacks, disappointments.

9. Admit when you are wrong. Don't argue so much to make sure you are always right. You are learning to feel good about yourself even when you aren't right or have the best idea.

10. Don't have such a critical attitude where you could do better or have the more superior idea. Find where they are doing good enough work and be okay with that.

11. Collaborate more and be okay with other's ideas instead of insisting on things always being your way.

12. Identify losses you have experienced from relationships, to opportunities, to accomplishments, etc.

    a. Share them with a safe person and begin the grieving process. Let yourself feel sad about what you really hoped would happen, then angry (usually at someone), sometimes you will need to forgive or just to begin to accept the

limitation or loss.

13. Begin being okay with tasks not always getting completed as fast as you want or with the precision that you want. You are moving from feeling good about yourself because you can accomplish and achieve great things to the quality of your relational interactions.

14. Become more comfortable with not being in control or having all the power. You are moving from feeling strong b/c of control and power to being more collaborative and synergistic.

15. Recognize your limits instead of thinking you are all powerful or all competent. Start listing limits you have.

16. Make decisions that are not guaranteed a positive outcome and could fail. This will help you make faster decisions.

17. Some need to quit idealizing people, situations or organizations and see some of the negatives that exist.

18. Instead of everything is always positive, turn over some rocks and start finding places where they aren't in the area that you have responsibility so that it reflects on you not someone else.

19. Start building one or two of these types of relationships that will naturally help you grow in your character structure. Start building one or two of these types of relationships that will naturally help you grow in your ability to accept negative realities:
   a. Acceptance: they connect with the real me, with no judgment, as I have failed or struggled and am judging myself internally.
   b. Forgiveness: they let me know my debt is cancelled and help me cancel debts owed to me.
   c. Weakness and Dependence: they let me be weak and are comfortable with asking others for help.
   d. Powerless: they are comfortable with not be controlling, powerful, always having to win or be prestigious and help me do the same.
   e. Feedback: they tell me how they experience me in the moment, so that I can be aware of how I come across.

20. Practice some of the Spiritual Disciplines to put yourself in a place to experience God's love in the midst of your mess ups. He loves you as you are not as you should be. He is still okay with you even if you decide to not change or grow in a particular area at this time. He wants you to draw close to him especially when you mess up. And it isn't just to confess, feel his punishment and shame, and get back on the right track. It is for his comfort and sadness with you in that situation. He wants to understand the deeper needs that were going on that led to the sin or failure.

D. Adulthood
   1. Authority: 2 Timothy 1:7
      a. If you are more of the one down style, begin to express your opinions, preferences and differences with any safe authority figure.
         i. Start making decisions without needing the approval or affirmation from a person in authority. Your authority is enough.
         ii. As you talk with an authority figure notice your non-verbals and body

posture. You want to keep more of an open and expansive body posture instead of a shrinking down one, apologetic one. In particular, stand up straight, have good eye contact, shoulders back, feet wide apart, chin up and chest out. Speak more slowly, don't feel rushed. As you feel more equal and powerful in a good sense, your voice will not be as high pitched. Your presence will then take up more space instead of less. See Ann Cuddy, Presence: Bringing your boldest self to your biggest challenges, chapter 6.

b. Move from "shoulds" to how you really feel different. Allow anger at authority figure to help you reevaluate your values, preferences, etc.

c. See parents as more realistic versus ideal. They are not all powerful.

d. Make a decision with knowing how God feels and his perspective on inclusion.

e. If your more of the rebellious style, then submit more to authority instead of reacting in anger and trying to get around the rules and guidelines. This will more easily be accomplished as you process your original feelings toward the most important authority figures in your growing up years.

  i. Grieve that you can't do everything like you want, there are limits you have.

  ii. As you talk with an authority figure notice your non-verbals and body posture. You will probably need to back down and back off, the opposite of what the one-down style does. You need to feel warmer and more collaborative.

f. If you are more of the one up, superior style, I am looking down on you, find ways to be less critical with authority and focus on what you have control over. This too will more easily be accomplished as you process your original feelings toward the most important authority figures in your growing up years.

  i. Watch how you will lead others by what they should do or shaming them for not doing better. Learn how to motivate them with more emotional intelligence skills.

  ii. Grieve that you everything can't be like you want, there are limits and areas you don't have control.

  iii. As you talk with an authority figure notice your non-verbals and body posture. You will probably need to back down and back off, the opposite of what the one-down style does. You need to feel warmer and less judgmental.

g. Start building one or two of these types of relationships that will naturally help you grow in your ability to feel more mutual with those in authority and to feel stronger in your own authority, developing a stronger voice and presence:

  i. Parent Position: they don't let me be controlling of them or situations but respect other's opinions.

  ii. Child's Position: they don't let me give up all my control to others or to please those in authority.

  iii. Adolescent Position: they help me to find ways to express my anger

instead of indirectly expressing it through rebellious acting out.

    iv. Champion My Unique Voice: they love it when I express uniquely what I believe in situations where there is opposition to my voice.

    v. Submission: they help me to submit appropriately to authority

h. Practice some of the Spiritual Disciplines to put yourself in a place to experience God's love. He sees you as a mutual "friend" (see John 15:14,15 – we are called "friends" by Jesus, no longer servants) not as a weaker, lower person and he is this powerful authoritarian person. He also views you as having a lot of power and strength and wisdom. He is confident in the decisions you will make because of the character you have developed. You do not need to run to him for every decision, he trusts your judgment.

2. Competence: 2 Timothy 1:6; I Corinthians 12

a. Discover where you have strengths, expertise and above average skills. Then find ways to proactively and intentionally keep developing them.

    i. Find a mentor to keep growing in your areas of expertise.

    ii. Go to a training conference.

    iii. Read books and articles.

    iv. Practice, practice, practice.

b. Keep offering these skills and expertise to those in authority even if they have more experience than you. Take some risks in putting your competency out there.

c. Take risks in trying new things that build your existing competencies or add new ones.

d. Start building one or two of these types of relationships that will naturally help you grow in your ability to feel more mutual with those in authority and to feel stronger in your own authority, developing a stronger voice and presence:

    i. Celebration: they acknowledge a success in my life with me.

    ii. Wisdom: they give me information from experience or the Bible that can help.[8]

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8. Scott Makin, *Mismatching Experiences to Grow Your Character,* Townsend Institute for Leadership and Counseling at Concordia University Irvine, 2017, 1-7.

SOCIAL DEVELOPMENT AGES AND STAGES

Toddlers
- Speaks in complete sentences three to five words
- Follows simple directions
- Enjoys helping with household tasks
- Does not yet cooperate well or share well
- Begins to notice other people's moods and feelings

Preschoolers
- Uses 1,500-word vocabulary
- Speaks in relatively complete sentences
- Takes turn, shares, and cooperates
- Can express anger verbally instead of physically
- Enjoys pretending and playing dress up
- Mimics adults and seeks praise
- Friends become more important

Kindergarten-Third Grade
- Becomes aware of personal emotions and can empathize with others
- Uses face-to-face interactions to understand what others are feeling
- Able to read nonverbal cues
- More cooperative and affectionate
- Curious about others and eager to make friends
- Can differentiate between needs and wants
- Family-oriented
- Seeks parental/adult approval

Fourth-Sixth Grade
- Chooses to play with other children of the same gender
- More prone to moodiness
- Influenced by peers
- Loyal to groups and clubs
- Enjoys using code languages
- Developing decision-making skills
- Needs involvement with caring adults.[9]

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9. Gary Chapman, Arlene Pellicane, *Growing Up Social Raising Relational Kids in a Screen-driven World* (Chicago, IL: Northfield Publishing), 219-220.

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Doctor of Ministry, *Redemptive Leadership and Organizational Development in a Multi-ethnic Context.* Gordon Conwell Seminary, Charlotte, NC.

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